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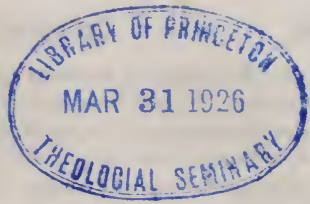








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## REFLEX USEFULNESS OF CHRISTIAN MISSIONS. N<sup>o</sup>. I.

When Paul took his affecting farewell of the elders at Ephesus, he remarked, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" This sagacious maxim of our Savior was not recorded in any narrative of his life, but was probably uttered in some of his instructive conversations with his disciples, and was perhaps reported to Paul by some one who heard it from the Redeemer's lips. It is a specimen of that rich collection of apothegms which fell from the Great Teacher in his table-talk and way-side intercourse; it is a single jewel from that precious casement which the twelve disciples were allowed to look in upon, but the greater part of which is hidden from our eyes. We sometimes wish that we could be let into more of the pregnant and fruitful sayings of that wise man, of whom we read, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." But rather than spend our time in longing for more of these pithy remarks, let us try to educe the hidden import of such as we have. It is certainly a blessing to receive favors, but our sententious and compressed adage declares that it is more blessed to give than to receive. The performance, then, of a beneficent act is not only a great favor to him *for* whom the deed is done, but a still greater blessing to him *by* whom it is done. Even so early as the fourth century, Chrysostom developed this principle with great shrewdness. He says for substance, in his 9th Homily on Phillipians, that the Head of the church preferred to keep some of his disciples in want, so that others may be refreshed by the relieving of their wants; that God made his ministers dependent for their sustenance on the church, so that the church may be profited by its contributions for the ministry; that he might have left them affluent, but he chose to leave them in a poor estate, not for their honor, for he knew that penury would dishonor them, but for the good of their hearers, that these hearers may reap advantage from administering aid to their destitute ministers, and may learn how much more blessed it is to give than to receive. In the present essay, however, we will not consider this law of beneficence with regard to the connexion of pastors with their people, but with regard to the connexion of missionaries with the churches that send them forth; and we will, therefore, attend to the following theme,—*Christian Missions to the Heathen are useful to the men who sustain them.*

I. The utility of missions appears from the fact, that *they impose labor on the churches*. Were a man, without the wisdom that comes from experience, to devise the structure of a world, he would diminish the necessity of our toil. He would not content himself with furnishing the raw material, but would provide for us the fabrics ready made. He would not require the land to be ploughed before it could receive the seed; nor would he expose the seed to weeds and thorns, which must be eradicated with pains-taking; nor would he demand incessant watching and effort in order to nourish the plant and finally reap its fruits. He would not hide the diamond, gold, silver, lead, copper, iron and coal in the mine, nor would he scatter pearls along the bed of the deep; but would arrange them in convenient places, and thus save men from self-denying and fatiguing drudgery. He would not allow a diversity of languages, which renders it toilsome for one tribe of men to hold converse with another; nor would he permit the necessity for tedious processes of learning our mother tongue before it could be understood; but we should be born with a knowledge of words and things, and all the complicated demonstrations of science would be intuitive.

But that far-seeing Intelligence who did plan the constitution of our world, knew, that unless men were obliged to labor, they would be indolent, and if indolent, then weak and vicious; for idleness is the parent of imbecility and crime. Therefore He made toil needful for our physical sustenance and for our mental growth. The same plan He has adopted for our religious nature. Idle dreamers may wish that He had given the Bible to all nations, so as to supersede the necessity of our sending it to them; or that He had inspired men with a knowledge of all truth, so as to remove the need of our striving to convince them of the right doctrine; but He chose to commit the original gospel to eleven publicans and fishermen, with the command, *Go ye into all the world and preach this gospel unto every creature*. He prefers now to devolve upon us the labor of imparting to heathen nations the intelligence which He might have imparted with infinite ease. We must fit out the missionary ship; send supplies to our missionary brethren; study their localities, and the narratives of their success; strive to invent expedients for their enlarged usefulness; be instant in prayer for them, night and day; and we must perform these labors for our own improvement as well as theirs. Such labors are useful for us; they exercise our hearts, and our hearts wax vigorous by such exercise: they occupy with good those affections which, unless filled in this manner, would be preoccupied with an evil that debases and ruins the soul. Experience has shown what philosophy might have predicted, that when our churches have recoiled from missionary labor, they have become remiss in practical godliness, and in many instances have made shipwreck of the faith. Their neglect of missions has made them feeble, their feebleness has left them an easy prey to temptation, temptation has come upon them in their weak estate, and they have denied the Lord that bought them. Like the inhabitants of tropical climes, to whom the bread tree yields its fruit spontaneously, they have not acquired the hardihood which comes from toil. Their strength has not been tried; not been called out; therefore, not been increased; and they have remained children when they ought to have been men. If it is a law of our physical natures that unless invigorated by labor they shall relapse into disease, still more imperative is the law of our religious constitution that, if left to its own chosen remissness, it shall be dwarfed in its growth, disordered in its functions, and at last shall perish in that peculiar type of perdition which endureth forever. If, then, toil is a blessing to the coporeal



and mental, still more is it so to the moral part of our being; and as Christian missions impose this toil upon us, they are to be regarded as healthful to the soul, nutritive, strengthening, a preservative against the innumerable ills that germinate in a listless mind.

II. If Christian missions are useful because they impose upon us labor, still more are they useful because they require of us *labor for the good of our fellow men*. Without an enlarged consideration of the nature of things, it might be supposed that every land should devote itself to its own welfare, and never feel obligated to render assistance to foreign nations; and perhaps every town might be counselled to shut up its sympathies within its own limits and trouble not itself for neighboring communities; and the regimen might be so strict that every household might be advised to confine its benevolence to its own circle, and even every man might be deemed more independent if he would exterminate all regard to his fellow men. Cannot every one attend to his own interests better than a second person can attend to them? And does not evil rather than good ensue, when each man neglects his individual concerns and devotes himself to the affairs of his neighbor? But the Author of our constitution has not proceeded on the principle of concentrating the activities of every individual upon himself. He has chosen to diffuse them from each person as a centre through the area of a large circle. He has not made the human ear so that it shall be turned inward for hearkening to the circulation of the blood, and to the sound of every movement of a muscle or a nerve; but He has made it so that it shall turn its attention outward, and shall take in the music that floats along the air, and open itself to the whispering zephyrs and the roar of the waterfalls. God has not made the human eye so that it shall introvert its gaze and look behind itself at the curious play of the nerves and tendons, and the network of veins and arteries; but he has so made the eye that it shall look outward, and extend its range over long drawn vallies and the winding course of rivers, and along the sweep of the heavens. Neither has he made the human heart so that it shall find its true repose in clustering its affections around itself; but the mother will cling to her child, and the child will reach out its arms to its mother; the parent diffuses cheerfulness through the family circle, and one family imparts of its pleasures to the neighborhood, and the neighborhood feel an interest in the town, and the town in the nation, and the nation in other countries of the world. Totally depraved as is the heart of man, it was yet made for benevolent action, and will never be in its due health and vigor unless it exercise itself for the welfare of the world. As the luminary of day was not created so that all its rays will converge to one point, but rather so that they will diverge throughout the whole system of planets; and as it gives light to the moon, but the moon instantly imparts the bright gift to the earth, and the earth reflects it for the use of man; so the human constitution was never designed for contracting its agencies within the sphere of its own good, but for diffusing its radiance throughout the whole family to which it belongs.

Benevolence is a fundamental law of our moral being; and the man who labors for his fellow men secures thereby the gratification of his most commanding principles of action; but he who labors for himself alone, stirs up against his own peace some of the most operative elements of his nature. The Deity knew well that a disposition to labor for selfish ends is destructive of man's true interests; and that a disposition to labor for the common good, is the only sure way of securing good for self; therefore has He devolved on us many acts of beneficence which He might himself have performed as easily as omitted. He

might speak a single word to the Hindoo widow as she ascends the funeral pile of her husband, and she would go down again in her right mind ; but he chooses to set the spectacle before our own eyes, and to let us hear the shrieks of the self-immolating woman, so that our compassion may be moved and our energies enlisted in her service. He calls us to the banks of the Ganges, and bids us look upon the mother forcing from her breasts the child that weeps and struggles to remain with her, and throwing it into the stream where the eager alligators are gambolling for their prey. He could easily rebuke the frantic mother, and she would press her loved one closer to her bosom ; but he chooses to touch our pity, and appeal to our benevolence, and to command us, Send my gospel into all the world, that it may cast out the demons of superstition and may let the bond-slaves of heathenism go free. He bids us walk in our imaginations over the dolorous way travelled by the car of Juggernaut, and walled on either side with the bones of crushed victims ; He sets before our eyes hundreds and thousands of living men, hanging from transverse beams upon hooks that have perforated their muscles, and swinging round and round in torture ; He places all these barbarous scenes before our vision, so that the eye may affect the heart, and the heart may be roused to a holy purpose, and the purpose may move us to pray for the conversion of the Gentiles ; and not only to pray ; for how shall they be converted unless they hear the gospel, and how shall they hear without a preacher, and how shall one preach except he be sent ; and who *shall* send the missionary, if we remain supine ? *For us to do*, the work is left ; for our good it is, that we address ourselves to the work in earnest ; for the highest good of our whole character, the good of benevolence encouraged, of philanthropy developed, of a spiritual temper cherished and strengthened ; a good *purchased at great expense*, even the miseries of our fellow men ;—they suffering so that we may be made more compassionate ;—a good, therefore, which, for their sakes and for our sakes, must not be left unaccomplished.

III. If missions are useful because they impose upon us labor for the welfare of man, much more are they useful because they impose upon us *labor for the glory of God*. The zeal of the missionary and of the churches that sustain him, is a spirit which honors our Great Exemplar, who once came down from heaven to be a missionary upon the earth. The intellectual elevation of the heathen by mission schools and by the mission press, illustrates the wisdom of the Infinite Intelligence. Every new convert from pagan idolatry to the true worship, recalls our attention to the great truth that Omnipotence is exerting its energies in the moral, not less than in the natural world. There is more joy in the presence of the King of kings over one trembling and weeping convert who falls down in the jungle or pagoda of Hindostan to adore his newly found sanctifier, than over ninety and nine just persons that need no repentance.

In a single year (1844), more than two thousand Karens were added to the churches connected with the Arracan Mission ; and even during the last year, when so few conversions have taken place in our land, more than twelve hundred Karens have been numbered among the trophies of divine grace. It is estimated that ten thousand of that recently benighted people have begun to live for the glory of their Lord ; half of that number have been received into the mission churches ; forty of these converts have commenced a regular course of education for the Christian ministry ; the New Testament, part of the Old Testament, and numerous tracts have been translated and published in the Karen language, which has been reduced to writing by our missionaries ; and thus does

Jehovah animate us with the assurance that he is more ready to answer our prayers, than we are to offer them, and that he will ever aid us in our endeavors to improve our race.

The twenty thousand pupils in the three hundred schools at the Sandwich Islands; the thirty thousand immortal beings who have forsaken the avowed service of sin and united with those island churches; the pentecostal effusions of the Spirit which have made the churches of Hawaii not less a wonder in the moral than her volcanoes are in the material world; the three thousand who were once members of those churches, but have now risen, as we love to hope, to celebrate the praises of Him who so wondrously transformed them; all these are but some among the many specimens of missionary results which have honored the God of the isles of the sea. His grace has been manifested in causing the wilderness to bud and blossom as the rose. True, He might have converted the whole pagan world without missionary labor, just as he might have exterminated the ancient Canaanites without the efforts of the Jews. But he has chosen not to do so. He might receive no aid from us, he might annihilate us, he might confine us to eternal misery, and yet secure an infinite glory to his name; but he has chosen to honor himself, not by our merited punishment, but by our becoming *co-workers* with him in meliorating the condition of man. By no means is He dependent upon us for the retaining of his glory, rather has He made us dependent for our highest good upon our laboring for him. Our highest good consists in loving him, and our love to him is enhanced by our toils in his service. It is a principle of our natures that the more we do for a friend, so much the kindlier are the feelings that we cherish toward that friend. The mother is apt to become most attached to the child for whom she has labored most. The converse is true likewise; the more we injure another, so much the more are we prone to dislike the injured one. The fact that the sinner has poured contempt on his Lord, increases his present enmity to the Being whom he has despised and whose wrath he has incurred. But the fact that we deny ourselves for him, incites us to renewed and augmented toil. This love is holy, is noble, therefore it is pleasing to God, in whose image we are; therefore he watches over it as over a jewel by which his crown is made radiant. Therefore he designs to enlarge it, and to brighten it, and to enrich it; and his plan for the full development of this love requires him to call for its manifestation in sending his gospel to the Gentiles. It is not his need of us, but his condescension to us, which prompts him to look down upon our love to him with favor, and to be willing to glorify himself by it, and to nourish and invigorate it by allowing us to be *laborers together* with himself in building up the temple to his praise. He condescends to sustain the honor of his throne by the free will offerings of those who have no means of honoring it, save such as they derive from it, and who gain to themselves a new honor by all which they impart to him who needeth them not. It is his kindness which requires us to glorify him for the sake of promoting our individual culture, and to cultivate our nobler powers for the sake of glorifying him. We are to do good by getting good, and to obtain good by doing it, to receive a favor in giving it away, and to invigorate ourselves in spending our strength, and thus to illustrate that wisdom which causeth a wheel to roll within a wheel, and all things to work together for good to them that love God.

IV. We have seen, then, that missions are useful for the simple fact that they require us to labor; also because they require us to labor for the welfare of our race; still more because they demand our labors for the glory of God. The

way is thus prepared for our fourth remark, that missions are useful because *they demand our labor for the greatest of all objects.* The *goodness* of the end to be accomplished is one reason, and the *greatness* of the end is another reason for our toiling to secure it.

The magnitude of the missionary work appears in the fact of its demanding all the qualifications that are required of the ministry at home, and superadding still more. It appears, in some of its least elevated and conspicuous items, in the attainment of such topographical and geographical knowledge as the successful prosecution of the work makes needful; in the acquaintance with the history, the mental characteristics, the prejudices, the habits of the tribes who are to be evangelized; in the acquisition of the numerous languages which must be learned before the world shall be converted; in the invention of alphabets, the reduction of rude vocabularies to a scientific form, in the preparation of elementary works, in the accurate translating of the Holy Scriptures, in the establishment of model institutions of learning and religion, and in the general effort to inform the understanding and to refine the sensibilities of men imbruted and debased beyond the power of civilized communities to conceive. What, then, must be the labor of battering down the walls of the heart where sin sitteth enthroned as in its citadel; the labor of penetrating fold after fold of the coat of mail in which the soul of a heathen is encased, and reaching the only point vulnerable to the spear of truth? And this is but one soul; and there are six hundred millions more, all and several to be watched for, and waited for, and aimed at, and pointed at, and overcome, if at all, only by patient, restless effort. True, the blessed aid of God's Spirit is promised, and is essential to success, but this aid never supersedes, but rather requires the coöperating agency of man.

And where are the friends of Christ who must instrumentally accomplish this work? Of the eight hundred millions of our race, only two hundred millions have ever heard of a Savior; of these two hundred millions, but sixty or seventy millions are Protestants; of these sixty or seventy millions, only twenty millions can be said to listen, Sabbath after Sabbath, to a pure gospel; and of these twenty millions, not more than twelve millions are intelligent professors of evangelical religion; and of these twelve millions of professing Christians, are all, are half of them, pervaded by a missionary love; are all, are the majority of them, true-hearted, full-souled combatants for the cross? On the extravagant calculation that they are so, is it not a gigantic work for twelve millions of men to attempt the spiritual renovation of almost sixty times that number, or at least of seven hundred millions? Yet this is the noble aim of missions. It is to realize that oft reiterated idea of certain political economists, to produce the highest possible good of the greatest possible number; it is to invigorate the bodies, to clarify the intellect, to soften the affections, to regenerate through grace the hearts of all men; to save them for the present life and for the eternity to come; to give joy by such an event to angels and archangels, to their God and our God.

Now it is the height and depth, the length and breadth, the exceeding vastness and the many-sided sublimity of this scheme of glorifying Jehovah through the conversion of men, that constitutes, in part, the usefulness of missions. Men must have a great object before them, or their minds dwindle away to a likeness with their aims. It is the expansive view, the far-reaching project, that educes a mighty and a prolonged effort. Small pursuits make the men concerned in them small, but enlarged systems of exertion call forth the re-

served power, bring up the hidden strength from its resting place. In some particulars, the department of Home Missions urges a more resistless claim upon our sensibilities than that of foreign toil, and touches more tender chords of the human bosom; and he who does not respond to its touch, "he hath no children;" but in other particulars the department of Foreign Missions urges us with the most resistless claims,—for its field is the world. It penetrates to the snows of Greenland and to the spice groves of the Moluccas. It reaches from Table Bay to the North East Cape, and from the Cordilleras to the Isles of the Rising Sun. It stretches out its mighty arms and embraces the east and the west, the north and the south; holding all the nations in its grasp, and commending them alike to our pity and our love. This amplitude of aim strikes the imagination, it impresses the soul; it tends to subdue our selfish purposes, and to make us brethren of the whole human family, citizens not so much of a land as of a continent, not so much of a continent as of the planet on which alone the Son of God died. This great object the church cannot afford to lose. It is the magnet that turns the heart of piety upward, as the needle is directed northward, and if this attractive power be loosened, the feelings oscillate and vibrate, and know not the secret place of rest. It is one proof of our immortality, that we can never be satisfied with insignificant objects of pursuit; that we have instinctive longings to move upward, higher and higher, and to take in a broader and still broader view of our great scheme of enterprise. The regeneration of an apostate world, the augmentation of the glory of God, are the only objects which can fully gratify the yearnings of the soul, and give it the *rest* which its aspiring nature demands.

And, in this view, the cause of missions is emphatically needful for our own countrymen. We are proverbially a restless and an aspiring people. We derive these characteristics from our history, from our position, from our republican government. We are ever pressing on and forward for some new and some great acquisition. No chain of mountains will hem us in, but we surmount ridge after ridge that we may gain possession of the vallies beyond. No rapidly rolling stream can be our boundary, but we must reach from sea to sea, and lay one hand on the Pacific and the other on the broad Atlantic. We ever need some vast object before us. We have always had it, we always shall have it, for our truest repose is to be found in the spirit of enterprise. Our religious character is marked by the same features. It is not enough that our churches are useful, we aim to be useful on a broad scale; to distribute tracts throughout *every* neighborhood, and to send the Bible to *every* cottage and cabin of our land; to institute *new* methods of enlightening our ignorant, and of elevating our degraded population. But we cannot be satisfied with these merely provincial movements. There must be some more expanded religious enterprise before us, and then a greater and a greater still. The intellectual and moral renovation of all the tribes on the face of the whole earth is this expansive scheme. There must not be left one city, not one hamlet, not one house, not one man, not one woman, not one child, but the minister of the cross shall visit them and make known the wondrous things pertaining to our God. And the object that is *greater* even than this, and without aiming at which our religious nature will shrivel up, is the glory of Him who is all and in all, and who containeth all, and in the service of whom we may rise higher and higher, and see no end, forever and ever.

## WOMAN'S MINISTRY IN MISSIONS.

(Continued from p. 41.)

A MEMOIR OF MRS. HENRIETTA SHUCK, *the first American female missionary to China.* By J. B. Jeter, Pastor of the First Baptist Church, Richmond, Va. Boston; Gould, Kendall & Lincoln, 59 Washington street. 1846.

We have spoken of benefits resulting to the missionary. There are others, 2. That concern more directly the people whom he is sent to save. In some heathen countries, woman only can have access to woman. If the gospel is to be proffered to her there, she only can proffer it, at least for the present age. In circumstances like these, her ministry is past valuation; measurable only, as is the missionary's, by the preciousness of Christ and of life everlasting. The circuitous instrumentality of Christianized husbands, fathers, brothers, would be all too late;—we were about to say, would turn back the course both of grace and nature. *Ordinarily*, the way of the gospel, as before suggested, is first to woman; thence to husband, brothers, sons.

In lands less restrictive of social intercourse, the aid of woman, if not as indispensable, may as effectually avail to their general evangelization. The ministration of the gospel is not confined there (and is it in Christian lands?) to places of promiscuous resort and large assemblies. It takes also the form of private intercommunication, neighbor with neighbor; observant of decorum as held among Christian nations. And since woman's address is more persuasive than man's, and more nearly akin to the penitent and trustful temper which it personates and seeks to awaken, so have we the less to marvel at, if it is made the earlier channel of the renewing and comforting influences of God's gracious Spirit. And hence missionaries' wives, the living and the departed, have had their share, unstinted, in the large success conferred on missionary faithfulness.

Beside the impartation of religious truth to men and women, in common with missionaries, it belongs more especially to female missionary assistants to train the young. The children of heathen parents, shortly to come into the places of their fathers and mothers, and, in a sense more emphatic than can be readily apprehended in a Christian community, the hope of their country, of the church, of the missionary,—these children are to be withdrawn, eye and ear, from home and kindred, and subjected to an influence to which the generations of the past were all unused. Missionary families must be their homes; and missionaries' wives must be their mothers, and the objects of their filial regard. We may add,—to these missionary assistants pertains, in no trivial measure, the preparation of books for the young; not only for the young in life, but the young in knowledge and power of apprehension; and hence for *all* who are infantile from *heathen* ignorance and imbecility. Their mental constitution points to this; and so, in effect, as experience attests, does their ordinarily superior acquaintance with the less obvious peculiarities of thought and life among the heathen, and with the correspondent idiomatic forms of speech. It is an ascertained fact, that for some of the choicest specimens of religious literature in heathen languages, our indebtedness is to the lively conception and delicate discrimination of the female mind.

There is still another department of female usefulness, to which we must here advert, though at the risk of repetition. And we do it the more readily for *their* sake, who, by circumstances, are compelled to forego any or all of the forms of influence above-mentioned; and we do it also for its own intrinsic, not to say paramount, though unpretending importance. There is the usefulness of a right personal, domestic, and social example. Women in heathen countries, and, as an inevitable consequent, the domestic and social relations, are sunk hopelessly below the possibility of any self-renovation. Help must flow in from without,—from above. And it must come both by precept and by example, in word and in deed. The heathen must *see* as well as hear what woman may and ought to be, and what she *is*; an intelligent creature of God, mortal, yet immortal; and relatively to man, joint partner of his nature and state, his companion and helper, not his slave. This influence of example is silent; neither is it obvious to the eye. "It cometh not with observation." It "drops as the rain, it distils as the dew,—as the small rain upon the tender herb." And for its maturest influences it waits on time. Yet, like the rain and the dew, it purifies and invigorates; restoring that which was drooping, lifting up the bowed down.

The influences which we have noted, affecting the heathen and the missionary, pertain altogether to the foreign service; and are the direct and more manifest benefits derived from woman's ministry; such as were originally contemplated in her being associated in the work, and have been abundantly substantiated by experiment. There are other influences than these, reflected back upon ourselves, which were unanticipated; and which, although imperfectly appreciated, are of scarcely inferior worth. ANN HASSELTINE JUDSON and HARRIET NEWELL,—how much do these names import! And what a share have they borne in the quickening and nurturing of the missionary life of the church in these "latter days!" And there are *others*; women tried and faithful, "not accepting deliverance;" who, in the all-reaching wisdom of God, are wielding at this moment a like homeward power upon the churches; their names, and toils, and patient endurance working out in the midst of us some of the purest and most abiding sympathies and efforts known to Him "who seeth in secret." The love of Christ shed abroad in the heart by the Holy Ghost, is, and must be ever, the living head-spring of motive and act in the work of missions, whether in the foreign or domestic field; but its flowings forth are never so strong and sure, that we can wisely shut off those humbler tributes that emanate from natural sympathies.

Undeniably, the employing of married missionaries has its embarrassments of exceeding perplexity; and at times it may involve sacrifices and trials which it were not in man, unaided of God, to abide. "Parents are divinely constituted the instructors and guardians of their children."\* And there are "natural affections," affections of parent and offspring, which cannot be quenched, and whose claims are, of right, to be hallowed.—But is the separating of place, necessarily a severing of the parental relation? Is it a disowning of filial claims? The missionary who sends his child to a Christian land, does not, therein, make void the deep yearnings of a parent's heart; but rather, in the intensity of a parent's love, though in self-sacrifice, he is putting his faith in God to its crowning strife, like him "who had received the promises." He does not cast off his child; but, as God giveth grace and wisdom, seeks how he may

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\* Memoir, p. 133.

fulfil his guardianship in the way of providential appointment; tracking the path of his child in love and faith, and prayer that "availeth much."

Shall we confess to the truth? We are not straitened in the parental tenderness and faithfulness of missionaries, fathers or mothers; but we are straitened in ourselves. Did the churches at home, did the individual members of the churches, maintain *in conscious life* their due measure of considerate and disinterested love to their missionary brethren and sisters, had they "bowels and mercies" according to the fulness of the measure of *Christ*, would the sending of beloved offspring by missionaries from lands of "darkness and the shadow of death, and where the light is as darkness,"—to this delightful land, this "land of BEULAH where the sun shineth night and day," to these homes of their fathers and kindred,—their kindred in Him "of whom the whole family in heaven and earth is named,"—would this sending of their children *hither*, to our affections and zealous care, be held to be a compromise of parental obligations, obnoxious to just rebuke, and tending to alienations? Are *we* not, rather, in danger of incurring the indignant rebuke of our Savior, "They bind heavy burdens, and grievous to be borne; . . . but they themselves will not move them with one of their fingers." The relations sustained by the church at home to the children of foreign missionaries, and the obligations binding upon us therefrom, are matters little thought of, we fear, and therefore little understood, and less discharged. They belong to the class of imperfect obligations. They cannot be enforced by statute; they may not securely confide in any formularies of even voluntary engagements. Their only guaranty for a just performance is in an unbidden, yet earnest and abiding sway of the *affections*, enlightened and Christianized, and perpetually replenished from the fulness of *Christ's* love. Nevertheless, they are obligations in full force. And "if missionaries faithfully devote their lives and powers to the promotion of a common cause, and part with their children to preserve them from the contaminations of heathenism, *we cannot* expect to please God, or secure his blessing, if these children, so impressively committed to our charge, are not duly cared for and instructed."\*

A weightier objection against the employing of married missionary assistants, is their often early removal by death. In some instances, it would almost seem, they have only been sent to die; and in others, though "suffered to continue" so as to begin their work, yet when the promise of their highest useful-

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\* Memoir, p. 134.—A missionary sending his children to this country a few years ago, used the following language as published in the Magazine of January, 1842. "We ask not great things for our children, but we do ask what we ask for the heathen, that their souls may be converted. And a child supported by the parish in America, is placed under more favorable circumstances for this object than any missionary's child can possibly be in this country, unless indeed the parents turn from the work to which they have been appointed, to give a primary importance to their families. I do not ask for my children wealth, or honor, or even education. These I leave with God, to give or withhold as seemeth him good. But I do ask for them a name and a place among his chosen people. I care not in what circle of society they move, so that they be the children of God. . . ."

"In sending my children home, it is nearly the same to my feelings as burying them. I shall never see them again on earth. I shall never more be able to check their wayward passions, in the bud, or rejoice over the first developments of their infantile understandings. The Lord is their portion, it is all I have to give them; and, blessed be God, it is all *I want* to give them. 'I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.' I commit them to God and to the prayers of the friends of missions. Blessed be the heart that remembers them at the throne of grace, and blessed be the lips that intercede for them before God."



ness appeared about to be realized, suddenly they have been rapt away.—But were these our lamented messengers and representatives sent in vain? Did they,—we ask it not in heedless haste, nor with a calculating selfishness,—did any one of these *die* in vain? Did Harriet Newell die in vain,—“dying for the heathen before the mission had found a resting-place?” or has she, of whose unlooked for “translation” the tidings have just broken upon our ear,—has Lydia Hale Devan died in vain? These faithful women, and others of like precious memory, have fallen at the very entering of their missionary course, and before the mid-day heats had begun to beat upon them, “God having provided for them some better things;” yet even for the work’s sake, and for the sake of the heathen, *not one* of them was sent, not one of them has *died*, in vain.—And others have gone to *live*;—and have lived to *toil*:—a few short years, it may have been, measured as years are measured where life is droned away:—but *there*, made up of impassioned purposes, and strenuous activity, and manifold spiritual crucifixions, months pass for years, and days for months; and *they are many*. Missionaries and wives of missionaries die young;—but their life is long. *They accomplish their work*; and having so accomplished, they do enter into rest. And thus it is that their service, costly indeed to us, but of value beyond price to the heathen, is gainful, not costly, to them. Saving others, they save themselves; losing their life, they find it.—Nor is their gain, altogether an unalleviated loss to us. “Jesus died, and rose again; even so, them also which sleep in Jesus, will God bring with him.” He will bring with him these our beloved missionary friends, who have gone before us; and He will also bring with him a glorious company of sanctified ones, the witnesses to their faith, and patience, and labors of love among the heathen.

We have extended these remarks beyond our original purpose. They were suggested, we have said, partly by objections such as have above been adverted to; and we add, in part also by a perusal of the Memoir whose title is prefixed to them. It is an unpretending Memoir; artless, modest; such as became the subject of it; yet winning its way, so surely as quietly, to our respect and abiding regards. It illustrates, we think, and therefore enforces the justness of the views we have indicated. And it does so with singular felicity; first, on account of the strictly feminine cast of Mrs. Shuck’s character and life, foreclosing on their part all temptation or authority for the protrusion of woman beyond her appropriate sphere; and next, as exhibiting in the virtues and services which it delineates, an order of excellence attainable by others who will devote themselves to the same ministry with the same single-minded and fervent good will.

We close with the following passages from the last pages of the Memoir, stating summarily the more prominent features of Mrs. Shuck’s character.

“Her temperament was ardent, and her spirits naturally elastic, cheerful, and gay. For nothing, perhaps, was she so much distinguished as the affectionateness of her disposition. She was a lady of large heart. . . . . She possessed not a brilliant, but good intellect. She was not endowed with genius, but with a well-balanced mind. Among her mental qualities, quickness of apprehension was the most remarkable. . . . .

“Mrs. Shuck was eminently a religious woman. All her letters, her journals, and her most familiar and ordinary notes, breathe a pious spirit. Religion exerted a controlling influence over her life. . . . . Her religion was one of principle. . . . . She was zealous, but her zeal was tempered with discretion; she was devout, but her devotion was the offspring of knowledge; she

was useful, but her usefulness was coupled with humanity. Whether we contemplate her as a lady, gracing the social circle,—as a mother, sedulously training her children for heaven,—as a Christian, meekly and faithfully copying the bright example of her Savior,—or as a missionary laboriously fulfilling the duties of her important station, we cannot but approve and admire her character. Her career was brief and bright, her end peaceful, and her reward, we doubt not, glorious."

On the plain granite slab designed to mark the spot where repose her remains, is engraved the following inscription.

HENRIETTA,  
FIRST AMERICAN FEMALE MISSIONARY TO CHINA,  
DAUGHTER OF  
The Rev. Addison Hall of Virginia, United States,  
CONSORT OF  
The Rev. J. Lewis Shuck, Missionary to China  
FROM THE  
AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

She was born October 23, 1817.

Married 8th September, 1835.

Arrived in China September, 1836.

In the prime of life, in the midst of her labors, and in the meridian of her usefulness,  
suddenly, but peacefully,

SHE DIED AT HONGKONG, NOVEMBER 27, 1844,

Aged 27 years.

Hallowed and blessed is the memory of the good.

~~~~~  
"YE ARE NOT YOUR OWN."

*All things belong to Christ by original, mediatorial right, and were constructed by him expressly with a view to subserve his mediatorial plan.* "All things were created by him, and for him." "He is both the First and the Last," the efficient and the final cause of all things. The creation of the universe is not to be regarded as an act terminating in itself; or as performed merely for the purpose of exhibiting as much of the divine glory, as, taken by itself, it was calculated to display. Nor is the mediatorial office of Christ to be regarded as an after-thought,—a supplementary appointment in consequence of the unexpected derangement and failure of a previous design. The constitution of a Mediator is to be viewed as having been the primary step toward the creation of the universe. Creation itself was a mediatorial act; and every thing made was expressly intended to answer to the great remedial design, and was so made as to be best adapted for the purpose. \* \* \* \*

The cross was the true centre of the world made visible. And hereafter it will be clearly seen that all nations, objects, and events, answered their real design only as they revolved in subordination around it; that it never moved, but all things were meant to fall into its train; never stood, but all things were called to bow down before it; never spoke, but they were all expected to echo its voice. It will be distinctly seen, that wealth attained its true destination only when it fell into the treasury of Christ; that speech realized its grand design only when it became "a means of grace;" that all the relationships of life, and all the mutual influences with which those relationships invest us, found

their proper end only when they harmonized with the central influence streaming from the cross.

But the great gospel argument for entire consecration is one superinduced on that of the original right of Christ, and is known and felt by the Christian alone,—*the claim of redemption*. "What! know ye not that ye are not your own? for ye are bought with a price!" And what a claim it is,—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid,—the mystery of the cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves,—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation,—all our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven,—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed to remain forever unfilled; heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God,—to the right of beholding, approaching, and adoring the vision of his eternal glory! To think that, in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in wo, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled over us there. Well may we ask ourselves, again and again, How is it we are here? here, in the blessed light of day? here, in the still more blessed light of God's countenance? here, like children sitting in their father's smiles? Why is this, and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price? It is the theme of the universe. Look on that glorious being descending from heaven in the form of God; know ye not "the grace of our Lord Jesus Christ,"—that he sought no resting-place between his throne and the cross? Behold that cross; know ye not that "he loved us and gave himself for us?" that "he bare our sins in his own body on the tree?" Approach nearer, and look on that streaming blood; know ye not "the precious blood of Christ," and that that blood is the price of your redemption? Hear you not the voice from heaven which now says, "Deliver them from going down to the pit, for I have found a ransom?" Feel you not the Spirit of God drawing you, with gentle solicitations and gracious importunities, to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? How much owest thou unto thy Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? does not every part of that nature resent the very idea, and find a voice to exclaim, "O Lord, I am thy servant, I am thy servant, thou hast loosed my bonds?"

And while standing in the presence of this matchless display of grace, and subdued by its influence, does the eager inquiry spring to your lips, "Lord, what wilt thou have me to do?" Do? what *can* you do but make known that grace to others; what can you do but let the stream of gratitude, which his great love has drawn from your heart, pour itself forth into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations? What did the apostles do under similar circumstances? So powerfully were they constrained by the love of Christ, that they thus judged, that, instead of living as if they were under little or no obligations to him, they should henceforth act as if the duty of living to him were the only obligation they were under; and that the best way of doing that would be by conveying the knowledge of his redemption to others, and thus working out the grand purposes of his atoning death. What can you do but let your love to Christ take the same form as his love to you? and what was that but compassion for the guilty, and active, devoted, unsparing efforts to save the perishing? He, indeed, could save, and did save, in a way in which he can never be copied; but so much the greater our obligation to imitate him where imitation is possible; especially, too, as the only walk of benevolence which his all-performing compassion has left open to us, is that which leads from his cross to the sinner; and the only labor left us, that of endeavoring to draw all men unto him.

Shall the Lord of the temple claim its entire consecration in person? Why may we not suppose him to descend, and appear in the midst of his people, to enforce the claim? "Ye are not your own; ye are bought with a price." Your bodies, your spirits, your children, your property, your churches,—all these are mine. For this cause, I died and rose again, that I might be Lord of the whole. I come to claim it. If you can name any faculty of your nature which I have not ransomed; any moment of your time which I do not confer; any thing here in your possession which might not be employed in my service, it is yours to use at pleasure. Recall the past; if you can name any effort, however feeble, made in harmony with my will, but made in vain, with such efforts I dispense. Survey the world! If you can point to a spot where the destroyer of souls is not working the great system of destruction, that spot I allow you to pass by. Call for your race; let them pass before you in their nations and tribes; if you can point out one soul which is not in danger of perdition; one which my blood cannot cleanse; one which does not belong to me,—him I allow you to neglect. Harken, and you may hear the loud and piercing cry of souls perishing; if you can ever listen attentively without hearing it, if you can discover a pause in that fearful cry even for a moment, I allow you to relax. But no, it is incessant. How long shall it continue? Shall not India have a cross? Shall not Africa have a gospel? the world their Savior? True, you have begun to lift the cross before the eyes of the nations; and wherever you have done so, angels have had to celebrate its triumphs. But your talents unemployed, your resources unexplored, your opportunities unimproved, evince how small the sympathy you have hitherto felt with it. Lift it higher, that more may see it; and higher still, that all the ends of the earth may behold it. I died for the world. Go, and proclaim it to every creature. The resources necessary are in your possession. I see them around me; and I accept the surrender. For this alone have I waited. All things now are ready. The fulness of time for the world's recovery has at length arrived. Nothing shall now delay the great consummation. The Sabbath of time has come,—the jubilee of the world. I hear its gathering sounds of joy. I see its myriads flocking,—all flesh coming to pray before the Lord,—my righteousness their only robe, my name their only plea. My people, my own, my blood-bought church, if ye know the grace of your Lord Jesus Christ, if his love can move your hearts, if his glory be dear in your eyes, be faithful to your trust; unite your resources; devote your energies; live for me. God himself from his throne shall rejoice over you, the eternal Spirit shall give efficacy to your every act; and then, soon shall you see a converted world, and I shall see of the travail of my soul and be satisfied; while Earth with all her tongues, and Heaven with all her harps, shall together roll the triumphant song, "Alleluia, the Lord God omnipotent reigneth."

But this is the identical strain in which our Lord is to be regarded as constantly addressing us. In what other terms can we reply but by saying, Blessed Savior, we are here before thee; we are thine. Do with us as seemeth good in thy sight. Only forgive the past. Breathe on us thine own Holy Spirit. Accept now our entire dedication; and henceforth, by thy grace, we will live to reclaim the world which thou hast *died* to redeem.—*Harris.*

## American Baptist Missionary Union.

### MISSION TO FRANCE.

In a letter dated the 30th of Dec., Mr. Willard has given a brief view of the Mission to France for the past year, together with portions of letters addressed to him by some of the native brethren, shewing the progress of their work, and particularly,

in connexion with the facts published at pp. 20 and 21,—the hostile bearing of the authorities. We make the following extracts :—

#### *Letter of Mr. Willard.*

In many parts of the field occupied by our brethren, the prospect is flatter-

ing as far as a disposition to listen to the preaching of the gospel is concerned. The labor is difficult, the toil great; but there is every appearance of an abundant harvest, were the laborers sufficiently numerous, and could they be permitted freely to cultivate the field. But the Papal priests, with their usual malignity, excite the authorities against the brethren, and cause them to be brought before the magistrates and tribunals, where they are strictly forbidden to preach the unsearchable riches of Christ. Still the work has never before been so generally prosperous as during the present year. Notwithstanding threats and imprisonments, the word seems to be free. Many are desirous of becoming acquainted with the way of salvation. May God aid them,—lead them by his Spirit.

Beside the opposition of the civil authorities as excited by Papal priests, our brethren are occasionally annoyed with the intermeddling of “national Protestants.” Says Mr. W., “It is an unpleasant task to speak otherwise than in commendation of those who profess to be Christians, and very charitable ones too. But the difficulties and vexations attending the progress of our brethren here, could never be fully understood and appreciated were I to remain wholly silent in regard to the efforts of Protestants against them.”

Mr. W. proceeds to instance several cases in which, in the guise whether of pretended friends or avowed enemies, Protestant pastors of the national church had endeavored to cast suspicion upon our brethren, or, in other ways, to counteract their pious labors. He closes by saying,

We have, therefore, all things considered, a hard warfare here; but the brethren are courageous. I doubt not that any and all of them would stand firm in the day of persecution. Let these brethren be remembered before God. There are Baptists in your land who pray for missions and for persecuted converts. Let such lift up their prayer in behalf of their persecuted brethren in France,—in behalf also of a great nation, whose small Protestant population is mostly a dead letter, and whose millions of Papists are passing in ignorance to the world of despair,—whose millions of infidels are rendered

such to a great extent by the indifference and misconduct of the two former.

#### Mr. Foulon to Mr. Willard.

Imprisonment of Mr. Besin—Mr. Foulon arraigned.

Dec. 3. What we have for a long time expected, has finally happened. I went on Sunday, 22d of Nov., to Servais to preach the gospel. I was going to take my text in the morning, when the mayor and his *garde champêtre*, after having listened a certain time near the house, entered suddenly, “Good morning, Mr. Lepoix,” said the mayor. Good morning, said I to him, but I am not Mr. Lepoix. The magistrate, a little troubled, says,—“By what order came you here?” By the order of the Lord Jesus Christ. This answer embarrassed him some time, and produced a very good effect upon the assembly. After several questions, more and more severe, I said to him, (having forgotten my passport,) If you think me a disorderly person, (holding out my hands to them,) here are my hands. But they durst not seize me, and they withdrew, after having notified me of a *procès*. But this is not all. Mr. Besin went there last Sunday, in his turn, and they began with him in the same way in the morning. Not content with this, they came at noon while he was at dinner, to take him, but it was not till 2 o’clock, P. M., that they consummated that iniquitous act, in the midst of the general indignation; for more than fifty persons, who were listening to him, cried out, “There go the Judases that come to take Jesus!” Br. Besin, like a faithful servant of Christ, exhorted them earnestly not to be discouraged, to seek the truth, and, to this end, to read the gospel. Some of the brethren followed him to the house of the substitute of the *Jugé de Paix* of Lafère, that is, the mayor of Bautor. There he was humbled, and, so to speak, dragged in the dirt by that man, who is a tool of the priests. Besin was conducted hence to the prison of Lafère. The brethren named above, could accompany him no farther, for it was enjoined upon them, rather cavalierly, to retire and to follow no longer; which injunction they obeyed for the love of the gospel.

Our brother is to be transferred to the prison of Laon to-morrow (4th), and afterwards to appear before the *Procureur du Roi*. They might have transferred him two days sooner with less

trouble; but they let his affair linger, in order to keep him the longer in prison. Still he is not discouraged. His first care was to tell us, through the medium of the porter of the prison, not to be discouraged. The porter admires him.

Whilst we were busy about the affairs of our brother, the mayor of Chauny sent for us, but, on account of our absence, we could not obey the call. We saw him to-day at noon.—He handed us a letter from the Procureur du Roi, of the following tenor.

“The Procureur du Roi for the tribunal of Laon invites Messrs. Poids\* and Foulon to be so good as to present themselves at the bar on Wednesday, for an affair which concerns them.

“*Laon, 29th Nov. 1846.*”

Without doubt this is the result of the procès of which I was notified. But our God will himself sustain his cause. Our heart is at peace, and we fear nothing, Jesus is our strength. But, dear brother, we request your prayers and those of all God's children, who shall learn what our situation may be.

Mr. F. writes again Dec. 19,—

I must send you the news, such as they are; but, at all events, they are never bad for those who believe that all things conspire for the good of those who love God. I went last Sunday to Servais. The morning meeting was as prosperous as possible. But at 1 o'clock, while I was occupied in explaining the 10th chapter of Heb. to a singer of the Roman church, who had requested me to do it, I received a letter from the most respectable as well as richest man in the village, who informed me, as a friend, that the mayor had just called upon the national guard to disperse our meeting. I made the most of this notice, by entreating the friends to submit wholly to the wishes of the mayor, and letting them know my intention of recommencing the service of God immediately after the disturbers of our peace should have left us. I was calm and happy. I began the meeting at once, but the mayor had started in good season. Thump, — thump, — “Can we come in?” Yes, sir; walk in. His men stopped at the door. “We come

here to disperse your meeting; will you go away?” Yes, sir. I took my hat and went out. His men astonished saluted me respectfully. I went into a neighboring house, where several persons came after me. I sung a hymn with those few persons, and preached the gospel to those who came to prevent me from preaching it. The meeting being dismissed, the men of authority went away. The friends of the gospel assembled again, but a little too soon. The mayor, who was but 300 or 400 paces off, receiving word of it, returned and dispersed them again. It became too late to finish the meeting, and I returned immediately to Chauny, after having given the disciples of the truth a hint that I was disposed to continue on this plan. They will, then, scatter, but we will gather together. He who exists eternally, will not be the first one weary.

*Mr. Lepoix to the same.*

You would, perhaps, wish to know the result of this new visit to the Procureur du Roi; it is as follows:—We had to give him all necessary indications in order that he might be informed of all our previous acts. It appears that he has written to Douai, that they have there disavowed your residence, and denied that you have ever been authorized to hold religious meetings.

“You are going to be prosecuted,” said the magistrate to me afterwards, and “I have written about it to the *garde des sceaux*; in the meantime, I wish to ask you again before the prosecution, have you really the intention of continuing your meetings? Would you not do better to let them cease for a moment at least, since, for the present, they are legally and formally forbidden? Read your Bible by your domestic fireside, you will not be hindered from doing it; or, if you will, go carry your faith to a people who are ignorant of it, and will gladly receive it. For, finally, understand, if you engage in this struggle with the authority, one prosecution will follow another, and the authority at first paternal must progressively pursue rigorous measures against you. Now in such a struggle there must ever be a conqueror and a conquered.” He requested me also to leave my certificate of ordination. I replied to him, —Sir, the cause we serve is greater than you think it; it is the cause of God and of the salvation of souls; it is

\* Lepoix.

noble and holy, and merits our entire devotion. If we are persecuted, so was our Master before us. Still, sir, I will also repeat to you, that it has never entered into our mind to strive with the authority,—far from desiring, we carefully avoid it; but you can at the same time understand, that convinced as we are that the Savior has spoken, that our object is good, and that we ought to pursue it by all honest means, we must continue, and by the grace of our God we will continue, whatever may happen to us for it.

We saw also our dear br. Besin last Friday, as we were going to Laon. He was going there too; but with what accompaniment! Two gend'armes conducted him. By the side of him was a thief, to whom they had bound him with an infamous chain. What a sad spectacle! Br. Foulon and myself were moved by it; yet it was for having preached the good news. As for him, he seemed happy, and lost no time, but exhorted in turn his wretched companion and those who conducted him. Blessed be God! our brother is now known as a child of God, a faithful disciple of Christ, by our friends and our enemies;—all love him equally, and have been forced to respect his convictions. Verily the wicked is taken in his own snare.

Yesterday (Sunday) we went to Servais with br. Foulon. I went, in the first place, to carry to the authorities a written declaration informing them of the object which led me there, and of the resolution that I had formed; giving them to understand, verbally, that when one has no evil intentions, he may and ought to make himself known.

The Procureur du Roi having told Mr. Foulon that he was accused of insulting the mayor, he asked the persons of Servais who were present and heard all, if he had insulted him. "They all, Catholics and Protestants, cried out, No! no! on the contrary you commanded us to pray for him. At Mr. Foulon's request, they all signed a certificate to the effect that he had offered no insult. But when Mr. Foulon afterwards, seeing the *garde champêtre*, inquired in what he had insulted him and the mayor, the *garde* replied, that it was in praying for them after they were gone. When Mr. Foulon told the Procureur du

Roi that the people present would testify to his innocence in this respect, the Procureur du Roi, having hinted to him that young people are often imprudent, told him that the mayor would be believed on his word." Mr. Lepoix continues:—

Seeing those dear souls so well disposed, we were going to begin the meeting, when we saw a Roman Catholic woman come running all radiant with joy, and crying out, "There he comes!—there he comes!" Who? they all asked. "Mr. Besin!"—Mr. Besin, repeated a concert of voices on the highest diapason; how glad we are! Their running with tears in their eyes to meet him, shaking hands with him, kissing him, was the affair of an instant. How we were blessed of the Lord! I cannot describe to you the emotions that pressed into our hearts that day.

Again, under date of 15th of Dec., Mr. Lepoix says,—

Dear brother, you are aware that often the time of Divine blessing is also the signal for men to persecute God's children. Satan is jealous of his kingdom, and when it begins to totter, he roars and puts forth all his might to combat his adversaries. But Jehovah, our king, is almighty; he must conquer,—we, too, shall conquer, if we are faithful.

Notwithstanding all that has happened, dear brother, this year has been a time of refreshing for our souls. Awakenings, conversions, baptisms, have filled our hearts with joy. How good the Lord is! The most of our brethren have also encouraged us by their piety and their zeal in making known the gospel to their parents and friends. In spite of persecutions, all have been firm; we have been happy. Why, then, should we be afraid of threatened prosecutions and all the consequences, which, humanly speaking, might result from them? Shall not "all things work together for good to those who love God;" and have not times of persecution ever been times of great prosperity to the church of the Lord? We are experiencing this at this very moment, dear brother. Yes, it was for his own good, for the good of souls and for the glory of God, that our dear br. Besin was lately treated as an evil doer. Did you but know what good things have resulted from

it! Let our enemies, then, awake, let them encourage themselves, let them exert all their power against us, let them smite;—as for us, we ought to rejoice; for it is thus they will destroy themselves, and all will then see that nothing can be done to the injury of the truth. And now, dear brother, shall I add, that we count with confidence, after our God, upon the sympathy and prayers of our American brethren? No; for we are persuaded that in this we shall not be left to confusion. May the Lord help us to fight in this good war and to be victorious.

*Letter of Mr. Besin.*

Mr. Besin writing to Mr. Willard, Dec. 14, gives the following account of his arrest and imprisonment.

I went on Sunday, 9th of Dec., to Dœuillet—Servais, to talk with the brethren about the word of God. We met at the usual hour, 10 o'clock. Suddenly the vice-mayor and the *garde champêtre* appeared and said,—“By what authority are you assembled here?” I replied,—“It is by the authority of the Lord Jesus.” “But,” said he, “have you any vouchers?” Yes, I replied. “Show them.” I presented to them my New Testament. They then said,—“That is not it. We want a ministerial authorization, and as you have none, we notify you of a *procès verbal*; but yet, a moment,—have you a passport?” Yes; but I left it at Villequier Aumont;—and, at their request, I gave them my name. After the friends, to the number of ten, had answered for me, they being good people, the vice-mayor said, “Very well;”—they then went away, and we continued. As I was dining, they came to take me, as I think; nevertheless, they went away without accomplishing their design, after I had spelled my name to them letter for letter. We assembled again in the afternoon, being strengthened by the Spirit of God. After having sung some verses of a hymn, prayed, and read the word of God, I had but just begun to explain these words,—“If any man thirst let him come unto me and drink,”—when I saw, for the third time, the vice-mayor and the *garde champêtre* coming towards me. “We have come for you,” said they, “to go to Bautor for a passport.” I replied, that they would not give me a passport at Bautor,—that it was useless to tell me that. “You must have

one,” said they. I have told you that I have one. Besides, the people here have answered for me. But the *garde* replied hastily, “That is not sufficient; will you come with us?—if not, I will take two of the national guard.” There is no need of that, said I; but if it is in reality for want of a passport that you arrest me, I consent to remain under your *surveillance* till I can send home for mine. “No, no,” said they. So they conducted me to Bautor. On leaving, I exhorted the friends to read the word of God. The Catholics cried in the streets,—“There go the Judases leading away our Lord.” Others said,—“It is the wickedness of the Roman church,—I will never set foot in it again.” On reaching Bautor, I was severely handled, but I rendered not evil for evil. The mayor of Bautor sent me to the prison of Lafère, where I remained five days. Then I was chained to a thief and conducted to Laon. I was not ashamed of my bonds, and I hope I shall never be. At the place where we changed, I saw a New Testament on the chimney piece. As those present were looking at me, I laid my hand which was not bound, upon the New Testament, and said,—“This is the word of God. Some one laughing, said,—“Yes; but they who do what that says, all that is commanded in that book, do not go to prison.” Nevertheless, said I, gentlemen, *there* is where you mistake,—it is for having preached what that says, that you see me bound with this chain. They would not believe me, till the *gens d’armes* said I told the truth. Then some said that the world would come to an end soon;—others, “What shall we do, if we are forbidden to do good?” As the *gens d’armes* were looked at suspiciously, they said it was not their affair,—that they were obliged to do what they were ordered to do. I excused them by saying it was true; they had obeyed their master and I mine, who commanded me to preach in His name;—that He is the Judge both of the living and of the dead,—that all the prophets testified of him; that whoever believeth in him shall receive the remission of his sins. On the morrow I was taken from prison in order to appear before the *Jugé d’Instruction*, but a serjeant (*huissier*) came to say that I was not to be conducted thither, but before the *Procureur du Roi*. The *Procureur du Roi* inquired my name, my age, and my profession. “You were last Sunday at



Servais?" Yes. "But for what object?" To meet with my brethren,—to exhort them to persevere in the doctrine of the apostles and prophets. "But you are not a minister, and you ought not to have meetings without an authorization." But, sir, I am a Protestant. "I know it very well, but you are forbidden to meet more than twenty-two persons." Sir, I do not know that there were twenty-two persons,—I did not count them; but had there been more, I should not have sent them away, for one must have a hard heart to do so. Ah, sir! did you but know the ignorance that reigns in the world in regard to the things of God! Three-fourths of the people do not know God; my profession of colporteur enables me to know better than any other man,—and all I do, is to try to make known that God whom they know not. "What books do you sell?" I sell the Holy Bible and the New Testament. "But you sell other books besides?" No; nothing else. I took my New Testament and said to him,—This is what I sell and what we preach. He took it, and I said to him,—If you believe what is in that book, you are saved; if you do not believe it, you are lost. "You have no other books?" said he. Pardon me, sir,—and I showed him my hymn book. "Will you lend it to me?" Willingly. He said to me,—"My friend, sell your books,—sell as many of them as you can,—preach morality in the houses, but hold no more meetings." But, sir, said I, I do not travel about on Sunday,—what shall I do? Moreover the Apostle Paul said, speaking by the Spirit of God, Forsake not the assembling of yourselves together. "Yes," said he, "but you see they put you in prison." That is true, sir, but the same apostle of whom we are speaking, was there too for having done as I do. Besides, sir, is there an article in the law that says we must be put in prison? "No," said he, "but when you are caught in the very act, you may be put in prison." Sir, said I, I do not understand you. "I mean when there are more than twenty-two persons." Then he said to me,— "When you shall come with Foulon, I will return you your books. You know I have the power to keep you in prison till your trial." As you choose. "I have been told that you went to Servais to draw Catholics from their religion in order to make Protestants of them." Sir, I did not go after

all the Catholics who came there. "No," said he, "but you preached, and that drew them." Indeed, sir, when one blows a trumpet on the market place, all the world goes to see what is there; nevertheless, no accusations are brought against them, nor are they put in prison. He smiled, and sent me away.

Good courage, dear br. W—  
Pray for us.

BURMAH.—Letter of Mr. Bullard.

Sho Karen school at Maulmain.

Our school has just closed, having been in operation five months. The average number of pupils in attendance was forty. Last year we had an average of thirty-three, and the year before about twenty-three. A large proportion of the pupils have been adults, and many of them young men. I feel no deeper interest in these than in children of a suitable age; but it is manifest that a Christian education is appreciated when young men leave their sports, and when parents with their children abandon their homes and employment, to go to a distant city in search of knowledge.

Three young men came from Bassein and the vicinity of Rangoon, a distance of from twelve to twenty days. They had heard the gospel, and one of them had been baptized by br. Abbott. The others believed in the Savior Jesus, but had had no opportunity to be baptized till they arrived in Maulmain. They have since publicly taken the solemn vows of Christianity in the holy ordinances.

These young men had heard that a teacher had come to the Sho\* Karens and they resolved to seek instruction

\* Among the reasons for using the term Sho Karens are the following:—1. It is precisely the term used by the Sho Karens themselves. I find it necessary to use it almost daily. 2. The term is much easier spoken than Pgho or Pgwō or Pwo, which words are seldom pronounced correctly by the English reader, and hardly so by the missionary himself. 3. Sho is the term universally understood in this country among the different dialects of the people, and so far as can be ascertained is the term most generally in use. 4. Pgho or Pwo cannot be pronounced by a Sho Karen. It is a combination of sounds not in their language. Where the Shos and Sgaus live together, as at the South, and also at Rangoon and in Arracan, the effort to pronounce the word has resulted in giving them the appellation *Puk in yaw*. In some districts they are so called, but even there they prefer their own name Sho.

from him. One of them had to leave a wife, for whom he has great regard, and for whom, since the close of the school, he is toiling in the burning sun, that she too may come to Maulmain. Another had parents, brothers and sisters, whom he loves, but could leave for Jesus's sake. The other is a youth of fifteen years, without parents or earthly friends, save his Christian brethren and some distant connexions. They were all poor. And had they property, they could not have saved it. All they hoped, was to find their way either by land or water to the missionary. They kept their intentions secret, evading all questions that might give their neighbors knowledge where they were going, and arrived here after a journey of twenty days. Since their arrival, their ambition and interest in their studies, and the proficiency they have made, have been greater than I had supposed possible for a Karen in so short a time. During the five months in which our school was in operation, the two older have learned to read and write, and to cypher as far as decimal and vulgar fractions, and proportion. They also committed to memory the articles of faith and the covenant, which I have prepared and printed during the rains; and nearly learned by heart the gospel of Matthew. They have also attended the daily exercises of my theological class, and copied for their own use all the lectures I have been able to prepare. They are men of decided piety and of uncommonly good ability. They desire, after a suitable preparation, to preach the gospel. Indeed they do and will preach even now, when they have opportunity; and their discourses are quite good. The other young man also appears well, and learns very fast.

I have had several other young men in my school during the past season, whose studies have been the same, and whose progress has given us great encouragement; particularly one who is a chief, and who gave so good evidence of genuine conversion that I baptized him before the school closed.

Religious character of the pupils—The fruit of seed sown previously.

A large proportion of the pupils are either professed disciples of Christ or the children of pious parents, when they come to the school. Those who are not pious, generally become Christians the first or second term of their studies. Darkness cannot consist with light. This has been so often demonstrated,

that a man must have become almost persuaded to be a Christian before he will enter either our meetings or schools. Hence it is no wonder that conversions are frequent in our schools.

Pardon my digression, and allow me to say, where *little is sown little will be reaped*. The sowing is not done in chapels or school houses, in printing offices, studies, or seminaries. *It must be done abroad*. Those who are confined to book-making, teaching, &c., cannot go abroad from house to house, and stop with individuals by the way-side, or wherever they may be found. And though by excessive labor they may preach every Sabbath and every evening to an assembly, yet unless there is the out-door travelling preaching missionary, those assemblies will consist of a few faithful disciples and some of their children, with an occasional stranger; who, though he may hear the truth as adapted and preached to Christian people, will not be affected by it, or else will retire with the feeling that no man cares for his soul. I make no invidious comparison; there is not the smallest ground for it; I intend it as an illustration simply, when I say, the Karen missionaries have been obliged to seek their people as lost sheep upon the mountains; and thence it is that the Karen has welcomed the messenger to his home and family and to his heart. O that you could send men to every department of the mission, in this primitive manner to sow the seed of the kingdom. Then, I am confident, you would see hundreds and thousands of Burmans and Sho Karens, as well as Sgau Karens, embracing the glorious hope of the gospel.

After our school had been in operation about three months, three men came from a village where no missionary has yet been, though it is not three hours' walk from Dong Yan. They give us an interesting account of things there. They say there are 100 houses in this village. None of the people had embraced Christianity, but they had heard something of it, and their confidence in their priest being weakened they gave him less rice, till finally he thought he could get more in some other quarter and abandoned the place. The people now say they want a teacher of the eternal God's commands, to come and live with them; and that they will attend on his instructions, and help build him a house and chapel in their village, &c. From other accounts also, I think there is an interesting opening

there, and shall try to improve it the coming dry season. The pupils from that place said there were many there who wished to learn, but they knew not how they could get their food, out of their village. These few were spies to look out the way; and another year many would come with them.

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*Letter of Rev. A. Sutton, of Orissa.*

The following letter, addressed by Rev. A. Sutton, of the (Eng.) General Baptist Mission to Orissa, to a member of the Committee, and covering notes of a recent visit which he had made to our missionary stations in Burmah, having been placed at our disposal; we are happy to share with such of our readers as have had a personal acquaintance with Mr. S., the gratification of seeing him again; as they cannot fail to see him, in almost every page of this communication; and to present to others, who have never known the pleasure of a personal introduction, one who has been a true and faithful laborer in the work of missions for many years. The length of the communication will not bar its perusal. The subjects are of intimate concern to us, relating to the state and claims of some of our most valued missions; while to have excised portions not essential to the course of the narrative, would have detracted from what is now a life-like presentation of our brother, and thus have defeated one of the ends of its publication. The letter is dated at Cuttack, Sept. 8, 1846.

I have just been reading the Magazine (No. 349) for Jan. 1846, and feel that I have a duty to perform, which has long been contemplated, but too long delayed. My endeared acquaintance with so many brethren in America, and my acquaintance with so many of your beloved missionaries in Asia; my having some of these for long attached friends, and one for a wife; added, may I not say, to my recent visit to Burmah, make me feel as if I had a sort of brotherly right to say just what I wish.

When in Burmah, &c., I took brief notes, here and there, and thought I would make a letter out of them, in order to second the frequent appeals

of the brethren there for help; but the consideration that br. Judson and so many other experienced brethren were in America, made me feel that it would be presumptuous to do so. The reading of the doings of the Convention, however, decides the matter.

Claims of the Teloogoo Mission, and of India.

Before, however, I draw upon my memoranda, allow me to remark, that, while revolving in my mind how the missions hereafter referred to might be strengthened, the question of abandoning the Teloogoo Mission often recurred. I endeavored to forget that I had any thing to do with recommending its establishment, and that in br. Day I felt a brother's interest; while I tried to feel willing to see it given up; but I cannot. It seems to me that almost if not every argument, which can be offered for any Asiatic Mission, may be strongly urged for this. The population is immense,—they are a noble race,—the climate good,—the country always accessible,—the government favorable,—the language beautiful,—many elementary works prepared,—medical aid easily obtained,—the expense moderate,—intercourse with the people unrestrained, and a beginning made.

But a mission to the Teloogoos must be conducted upon a suitable scale. You should send four to begin the work, and two more the next year. Two would, of course, go to Nellore, and two should remain in Madras; but as soon as the new arrivals came, let one of them accompany a new brother to form another station towards Nellore. I plead for a station at Madras on several accounts. Among others, 1. There is no Baptist cause there, but there are several Baptists, and a good opening. 2. You must have a head-quarters for the mission, an agency, &c.; Madras is the location for it. 3. There is in Madras a considerable Teloogoo population, for whom no man careth. 4. It is connected, as a presidency, with your Maulmain stations, and would, to some extent, coöperate with them. 5. It is the seat of power for the presidency, and it is desirable to have a share in measures affecting the general interests of Christianity. In my opinion, therefore, you had better consider well before you abandon your present ground in Southern India. You will, probably, never recover it if you do. The tide of conversion is rapidly roll-

ing up from the far south, and you will one day wish your agents to be there, to share in the work. Though I have just returned from Burmah, and my subsequent remarks will show how I would plead for that mission, yet I must say I have yet seen no country comparable to India, as a missionary field. China I have not seen, but I apprehend that, taking all things into view, it is very inferior to India.

These convictions, though hastily penned, have long had possession of my mind, and I cannot help adding that the fact, that Providence has fully thrown India open to missionary operations, has not received that consideration from the churches which it deserves. How little has been really done for India! We want real laborers for her; men of God, who will learn the languages of the people and preach from their own lips the glad tidings of redeeming mercy; men who will feel it all glory to stand under the bania's shade, or in the noisy market, and preach to dying men the word of eternal life. India has had too few such men; but such men you are well able to send.

#### Occasion of visiting Burmah.

But it is time I turned to the eastern side of the Bay of Bengal. Our visit there was occasioned by the debilitated state of Mrs. Sutton's health. Our only hope of her being able to weather the hot season, was based on her taking a trip to sea; and when that step became imperative, we had no difficulty in deciding that our trip should be to Burmah. The eastern coast is now more accessible to Calcutta than any part of the Eastern world. A monthly steamer runs from Calcutta to Akyab, Kyouk Phyoo, and Maulmain, conveying passengers at a moderate rate, and parcels generally for nothing; while a smaller vessel plies betwixt Maulmain and the Tenasserim stations. Nor is it probable that government will ever abandon this mode of uniting these eastern dependences to the presidency, until they can find a better. I wish we had a similar advantage on the western coast at as cheap a rate. All that we want more, is a little addition to the complaisance of the commanders of these vessels, but this remark is very limited in its application. I have only to add, we enjoyed our trip much, and Mrs. Sutton, though still very feeble, derived considerable benefit from it.

Departure from Calcutta—Chittagong—Arracan.

Embarked on board the Enterprise steamer on Thursday evening, April 9, and about 9 next morning weighed anchor. The weather came on stormy, with the wind ahead, so that we made slow progress down the river. The Sabbath day at the Sand Heads, was peculiarly uncomfortable,—sea rough, and all more or less sea-sick. However, we held on our way;—Monday was tolerably pleasant;—and about midnight, made our first halt at the Chittagong light vessel. Here we put the captain of said vessel on board, transferred some baggage, and again turned our vessel's head toward Arracan. Soon as daylight broke upon the coast, we had a beautiful view of the Chittagong shore, or, rather, Arracan, about the vicinity of Ramoo. To my dear wife, this could not but be an interesting spot. Here, seven and twenty years ago, in the very morning of her missionary life, was she left a widow,—remote, alone,—alone beyond what mortal tongue can tell.

Along this coast, from that time to this, some effort has been made to spread the gospel; nor have there been wanting encouraging instances of success. Still, it is grievous to remember how few and fitful those efforts have been; how innumerable inadequate to the wants of the field; and how unreasonable it were to hope that by such means a whole land could be enlightened. Unhappy land, whence shall your deliverance arise? Are there none to pity thee,—none who shall not count their lives dear unto themselves, so that they may win thee to Christ?

Ho, hither speed thy way,  
Thou messenger of grace;  
Bear on the gospel's brightening ray  
To this long-benighted race:  
With burning love to thy fellow man,  
O, hie thee to Arracan!

Far, far from thy own loved home,  
And the hearts so warm and free,  
Art thou called by thy Master's voice to roam  
Where all shall be strange to thee:  
And not a voice shall be heard to cheer thy path,  
Or drop the tear o'er thy early death.

But thou bearest immortal seed  
To sow in that untilled field,  
It shall live and flourish o'er thy grave,  
And a glorious harvest yield:  
And souls like drops of the early dew,  
The eternal morn shall bring to view.

Then, brother, haste and die  
In thy far off jungly home;

Thy own loved Lord shall still be nigh,  
 Wherever thou shalt roam :  
 Thou shalt share his grace in thy blest  
 employ,  
 And at death his eternal joy.

Akyab station.

We kept on our way, with the coast full in view, till night closed upon us; but scarcely was it dark, ere the first glimmering of Akyab light-house appeared right ahead. Our skilful captain piloted us safely amidst rocks and islets, till we entered the harbor and dropped anchor, an hour before midnight, off Akyab. A scene so romantic and beautiful was scarcely ever beheld. Under any circumstances, the scenery is beautiful. The numberless green islands, bold promontories, bluff rocks of all imaginable forms, and the pretty town, with its white buildings studding the borders of the peaceful bay, present no common assemblage of agreeable objects. But there was an additional charm to-night. The light-house stands on an isolated rock of fantastic shape and great height,—our captain said 200 feet, but this seems an exaggeration. However, it is a remarkable object, and as we entered the bay, the moon rose most majestically immediately behind this rock, and threw her gradually increasing splendor over all the fairy scene. No soul on board could be so sottish as not to wonder and admire.

We were too late to go on shore, but by sunrise a note which I contrived to send, brought on board our brethren Stilson and Burpé. Gladly did we accept their invitation to breakfast, and exchange though it were but a hasty greeting with our friends on shore.

Br. Stilson, his wife and four children, it soon appeared, were preparing to accompany us on our way to Maulmain, and as our vessel was to leave at 11 o'clock, their hands were full of labor and their hearts of care. Our vessel, too, brought them letters from America,—from dear br. Abbott and others, which did not, under their circumstances, much lighten their burden.

For ourselves, we were glad to touch the soil of Arracan, and hastened on with br. Burpé to the mission bungalow. Here was a new scene for an Orissa missionary. The bungalow itself is a different building from any we have in India. It is elevated on posts some five or six feet high; the frame of wood, with glass sashes; the walls of split bamboo; the roof thatch,

with an inner roof of cloth; while the books and furniture generally spoke of America. The out-buildings, too, were to me peculiar, similar to the house, but more fragile, and, apparently, very liable to take fire. The complexion, features, dress, and I had almost said the undress of the female, proclaimed that we were among a new race. The language too was all to me unknown; and so we felt the strange sensation of being old missionaries as helpless as new arrivals. Even Hindoostanee, when we heard it occasionally, seemed to us almost like our mother tongue, compared with the peculiar tone and sounds of the Arracanese. I ought, however, to except Mrs. Sutton, for she seemed like one awaking from a dream and striving to call back old, familiar facts. One word after another came to her, until she found she could hold a broken conversation with some of the old converts. But our short visit too rapidly hastened to a close; we sung, and read, and prayed with dear br. and sister Burpé; took from them their fellow-laborers, and hastened on board. But it was with a hope of sending back a brother to occupy br. Stilson's post. May the best of blessings rest on our dear brother and sister! Heartily do we wish that they may be but a sample of many to be sent out by the New Brunswick churches.

Kyook Phyoo and Ramree.

On Thursday morning we anchored off Kyook Phyoo (or white stone); a splendid harbor, scenery resembling the western side of the bay, but bungalow different. Mugs, Chinamen, Mussulmans, and Bengalis, form the principal part of our visitors from the shore; not overlooking, however, our Anglo-Saxon race, some ten or twelve of whom flocked on board in the snug boat with white cloth awning, while on the shore we descried horses, hounds, and a tandem. The clergyman too came on board with us, a sick passenger. He was evidently bitten with the *new mania*.

Kyook Phyoo did not impress me favorably. It is low and redolent of malaria; nor does there appear to be any considerable native population. Excepting as an English station, it might well be passed by. Br. Stilson, however, pointed out the ruins of the mission bungalow, and I thought with sadness of dear br. Comstock, whom I knew,—his beloved wife, and Brook-

line, with the esteemed friends there,—of Mr. and Mrs. Hall, whom I knew not,—of br. Abbott and his wife. But what we know not now, we shall know hereafter.

Friday and Saturday, pursued our way steadily along the coast, the weather fine, the sea breeze delightfully invigorating, especially to my dear wife; and we could not but be thankful to find so salutary change from the heat of the Indian shore, though in the middle of April. The island of Cheduba came full in view, and we thought and talked of Ramree. Surely this island would prove a more healthy location for the mission than the coast of the main land. Here, too, a multitude of converts might be located, were a permanent residence to be selected. Why not people it with Karens? The whole right and rule of the island might, if desirable, be secured for a very small rent.

On the Sabbath day I preached to my fellow passengers a short sermon, by which we in some measure vindicated our calling, and bore our testimony for the truth.

#### Maulmain.

Monday, April 20. The shores of Burmah stretch far and wide around us. Amherst point is on our right, and there we descry the first Buddhist temple; soon, however, many other temples, or, rather, pagodas,\* are seen, and we feel that we are in a strange, idolatrous land. We cast a lingering look towards the residence of br. Haswell, but were rapidly borne on our way, so that by 10 o'clock we anchored off Maulmain (Mól-mec-eng, as we usually heard it pronounced). The Proserpine steamer was just leaving for Tavoy, but the disobliging captain refused to take us, and so our only course was to turn our faces to the shore, where we found a hospitable home with our dear br. and sister Stevens. Between these dear friends and Mrs. Sutton there is a slight inatrimonial relationship,—enough to decide our choice of a home; and well it is there is this little preponderating weight, or we should be in a dilemma where to fix our abode amidst so many inviting offers.

As I find my remarks becoming too

\* The distinction made between temple and pagoda here, is,—a temple is a house for the idol; but the pagoda is a solid mass of masonry, and is by many worshipped as an idol.

prolix, I shall omit all notice of a miscellaneous kind, and confine myself to the mission. For particulars respecting the place, I refer to Mr. Malcom's book, which, in most of its details, I have found surprisingly correct. From some of his views and opinions I am obliged to dissent; but, as a book of travels, and for fidelity of description, so far as I have been able to test it, I think it does him great credit. It is really a valuable addition to our missionary library.

Before I visited Maulmain, I confess that the assemblage of so many missionaries in one place, was far from striking me favorably. An examination, however, into the state of the case, will, I think, shew that the field of labor here justifies this departure from what I deem the best disposal of our forces generally.

The missionaries now here, are brethren and sister Stevens, Howard, Ranney, Stilson, Bullard, Vinton and Binney, with Miss Vinton. Br. Osgood left, a day or two after our arrival, for America: br. Ingalls, for Arracan. Br. Stevens is pastor of the Burman church (during br. Judson's absence), and has a class of students. Mrs. S. is busy among the female members. Br. Howard has a large school and the pastorate of the English church. Mrs. H. has her hands full with her family and her boarders. Br. Stilson is general treasurer, and a sort of factotum in the literary department; and, with the rest, lends his aid to the Burman department of the mission. These are the only Burnese missionaries, and it will be seen that not one of them is at liberty to preach the gospel regularly to the heathen population.

Br. Ranney has the printing department, and a multiplicity of secular jobs for the mission generally. Br. Bullard has charge of the Pgho Karen department, and in this is all alone. He ought to have a colleague immediately. His dear wife has a Karen school about her; indeed they are both engaged in the school department at this season of the year.

We pass on to the suburbs of Maulmain, and at O-bo,—alias brick-kiln, alias Young Newton,—we find br. and sister Vinton, with their excellent sister, deep in the other department of the Karen Mission,—hearts, hands, heads, all full; and the same of br. and sister Binney, with the theological institution and a juvenile class.

That each department of this mis-

sion needs strengthening, is clear to a demonstration; but not a man can be spared. The Burman, and each department of the Karen, ought instantly to have a laborer or two each; whose whole work shall be to itinerate and labor among the heathen people, unencumbered by schools or any official service. It is evident that this is a work which ought not to be neglected. Yet who is to do it, excepting occasionally, I see not. Here is a dear band of brethren, we may cordially trust to do whatever is possible. Far and wide may we travel before we meet with a better set of missionaries. The fact is, that, although stationed together, their work lies in entirely different fields. But more on this subject hereafter.

26. Spent our first Sabbath in Burmah. In the morning attended Bur-

man worship. Br. Stevens seemed to conduct the service with great acceptance and fluency. The psalmody to English tunes was very tolerable, and, indeed, to me quite exhilarating. The audience, consisting of about 150 persons, chiefly Burmans, with a few members of the mission families, were attentive and interested, while, to myself, though ignorant of the language, it was a season of great enjoyment. All I wanted, to fill my cup, was the presence of br. Judson in the chapel where he has studied, labored, and preached so long. In the evening, I preached in English, in another chapel, to about sixty hearers. The European troops having been nearly all withdrawn, has greatly diminished the auditory.

(To be continued.)

## Other Benevolent Institutions.

### GENERAL BAPTIST MISSIONARY SOCIETY (ENG.)

From an abstract of the Annual Report of this Society for 1846, as given in the "Baptist Reporter," we learn that the stations of the Society in Orissa are *Cuttack*, occupied by Messrs. Sutton, Lacey and Miller; *Berhampore*, under the care of Messrs. Buckley, Stubbins and Bailey, and two native preachers; *Khunditta*, in charge of one or two native laborers; and *Choga*. Ganjam, recently occupied by Mr. Wilkinson, has been relinquished as a "regular station," in consequence of the failure of Mr. W.'s health and final return to England. Of the other missionaries above named, Messrs. Stubbins, Miller and Bailey arrived at Calcutta in Oct., 1845. The Society have also sent the past year two missionaries, Messrs. Hudson and Jarrom, to China, to be stationed at Ningpo. The following review is given of the Society's stations in Orissa.

"Berhampore.—At this station Mr. Buckley's labors among the heathen have been prosecuted daily, except when prevented by illness or the weather. English

preaching has also been carried on in the evening of the Lord's-day. Six converts have been immersed and added to the church during the year; two of these were Europeans, three Hindoos, and one an East Indian: the church had, however, lost two of its members by death: one, named Jagapa, exhibited a most pleasing state of mind during his last illness. His language was, 'I am nothing but sin, but Jesus Christ is an all-sufficient Savior. In Him I trust, through Him I shall obtain salvation.' To his wife he said, when near his end, 'Weep not for me; my Father calls me. I am going to his heavenly kingdom.' The other, named Maria, had been six or seven years in the school, possessed a superior mind, was baptized when only fourteen years old, and died in the possession of that peace which the world cannot give. The condition of this native church is encouraging; its present number of members is fifty-three. Native ministers,—Balage and Denabundoo.

"Khunditta.—At this little verdant spot the plants of righteousness continue to grow. Bamadab and Seeboo have been alternately stationed at Khunditta, and have preached the gospel in the district around. Two disciples have publicly put on Christ by baptism. A school has also been commenced. Mr. Lacey has visited this station twice during the year, and has

found the native Christians in a satisfactory state of mind.

“Choga.—This village station is becoming a subject of increasing interest; the nominal Christian community now numbers eighty-one persons who have forsaken idolatry, some of whom have witnessed a good profession by being buried with Christ in baptism, and others have placed themselves under Christian instruction. It became necessary to build a chapel, the cost of which, from the cheapness of materials in that neighborhood, was only 300 rupees; most of this sum was contributed by gentlemen in India. It stands on a small mountain, which four years ago was the ambush of thieves and robbers: on its summit stood a small old temple, which contained an image of Kōosalee, the patroness of thieves: the rest of the mountain was a dense and thorny jungle, the haunt of hungry tigers, and the abode of noxious serpents and reptiles: such a wonderful transformation has Christianity effected, that the house of the Lord is now established on the top of the mountain, and the people flock unto it. Two converts have been baptized during the past year at this station.

“Cuttack.—The mercies of the Lord have been continued throughout another year to our missionary brethren and sisters at this, the Society’s first station: they have all, with the exception of Mrs. Sutton, been favored with a considerable degree of health. Eleven Hindoos have been added to the church by baptism. The members generally have maintained an honorable profession: their present number is 198.”

The Report gives some additional particulars of an interesting character.

“Annual Conference.—The Annual Conference of the missionaries at Cuttack commenced on Nov. 12th, and finished on the 22d: eight English missionaries were present; it was a season of much holy pleasure, during which a great deal of important business was transacted. Among other things, it was determined to establish a college at Cuttack, for the training up of native ministers, and that br. Sutton be the tutor. Three native ministers were solemnly set apart to the work of evangelists by the imposition of hands. The affairs of the printing establishment were investigated, and found to be in a favorable state. A native missionary meeting was also held, which was peculiarly interesting.

“Asylums.—On the return of Mr. and Mrs. Stubbins to Berhampore, it was judged most advisable for the female asylum

to continue under the superintendence of Mrs. Buckley, and that for boys, which Mrs. Wilkinson had managed, to devolve on Mrs. Stubbins. The number of girls is thirty-six; of boys, fifty-one: three of the girls have been added to the church by baptism since our last Report, and several of both the boys and girls are hopeful inquirers.

“Native Ministers.—Of these dear brethren there are twenty-one; ten of whom are ordained evangelists, eight are unordained assistants, and three are occasional preachers: they are highly spoken of by our missionary brethren for their industry and zeal: some of them also appear to be ‘able ministers of the New Testament.’

“Missionary Journeys.—During the cold season, Messrs. Stubbins, Buckley and Bailey, accompanied by Mrs. Buckley, and several native ministers, travelled nearly 400 miles; during which they visited upwards of one hundred and fifty places, proclaimed the wonders of redeeming love to many thousand persons, and distributed from 5,000 to 6,000 tracts, and portions of the word of God. Mr. Lacey had visited Pooree, the metropolis of Hindoo idolatry and abominations, once during the year, and the native preachers twice. Piplee and other places have also been visited. ‘The want of funds alone,’ says Mr. Lacey, ‘prevents our building a house at Piplee, and locating a native preacher and a native brother there. I think a Christian community would then be formed at Piplee.’ Our brethren are very anxious to begin a mission among the Khunds; this, however, they feel they cannot do without more help, and the Committee at home say their funds will not allow them to send an agent for this special purpose. Mr. Sutton has appealed to Christians in India for help in this matter.

“Orissa Mission College.—Mr. Sutton, the tutor of this infant institution, writes, ‘On new year’s day we commenced with eight students in three classes.’

“Publications.—The publications issued from the press in the past year are as follows:

|                         | Copies. | Pages.    |
|-------------------------|---------|-----------|
| New Testament, 8vo.,    | 2,500   | 1,450,000 |
| Gospel by Luke, 8vo.,   | 5,000   | 390,000   |
| Gospel by John, 8vo.,   | 5,000   | 300,000   |
| Religious Publications, | 20,000  | 420,000   |
| School books,           | 8,100   | 305,000   |
|                         | 40,600  | 2,865,000 |

The receipts of the Society for 1845–6, were £2133 7s. 10d.; expenditure, £2315 7s. 1½d.



## PAPACY IN INDIA.

We take from the Home and Foreign Missionary Record for the Free Church of Scotland, part of a communication from Dr. Duff, relative to the progress and pretensions of the Papacy in India, dated at Calcutta, Oct. 7. They serve to show what we are to expect also in Burmah and other missionary fields, where Romanists have made a lodgment, or may foist themselves unless foreclosed by Protestant evangelization.

“It has more than once devolved upon me specially to notice the gradual, insidious, and, latterly, rather rapid inroads of Popery on this field of evangelistic labor. When I reached Calcutta sixteen years ago, the Papists were in a state of practical inanition. The priests were extremely ignorant and sottish,—being of the mongrel degenerate race of native Portuguese. In those days there was no Romish emissary direct from the fountain head of activity in Europe. There were no Popish schools for the education either of males or females. Consequently the whole Popish community was sunk in the lowest state of apathy, ignorance, and formalistic superstition. So unconcerned were they, that, in general, they freely allowed their children to attend, without any question, any Protestant institution,—neither dreading proselytism, nor caring much about it, if realized. How very different the state of things now !

“Soon after the emancipation and reform bills at home had given an impulse to the adherents of Popery, the influence began to extend to the remotest corners of the British Empire. A vicar-apostolic, with appropriate staff, was sent to Bengal, fresh from the atmosphere of Maynooth. The arrival of this personage, with all the fervency of a propagandist, and all the energy of an Irishman, was the signal for the revival of a withered, decrepit, and impotent Popery in this metropolis. Children were soon withdrawn from Protestant schools and constrained to attend newly-erected Popish ones. New churches were built, and the old ones began to be better attended. Then followed the College of St. Xavier, with its Jesuit professors from Rome, and the Convent of Loretto, with its large importation of nuns from Ireland, together with sundry other Romish institutions. A lord bishop was next added, and then an archbishop superadded, to crown the pinnacle of the Romish ecclesiastical polity amongst us.

“As stated in a recent communication, the Papists have not limited their labors to Calcutta, or other great Indian cities, where nominal members of their communion already existed, requiring only to undergo the process of reviviscence,—they have been sedulously watching the progress of all our Protestant missions ; and wherever any Protestant missionaries have at length succeeded, through the divine blessing, in clearing away any portion of the thorny jungles of heathenism, and in rearing up any ‘plants of renown’ instead, thither have their emissaries hastened to pluck up and destroy, or seize and appropriate. In some places they have already triumphed, like ‘the boar of the forest,’ in turning what promised to be a noble vineyard into a scene of desolation. May the Lord in mercy grant that their triumphs may yet recoil on their own heads, by the reclamation of poor, deluded wanderers from the error of their ways !

“Encouraged and elated by recent successes, the leading Papists of Calcutta have, during the past month, formally organized themselves into a ‘Catholic Native Convert Association.’ It is declared to be under the earthly patronage of ‘His Grace, the most Reverend the Archbishop of Edessa, and Vicar-Apostolic of Bengal,’ and under the celestial patronage of ‘St. Francis Xavier, the apostle of India.’ Its great object is declared to be,—to aid, by all lawful means, *in the conversion of those who are out of the pale of the Catholic Church*, and to afford them such *advice, instruction, and protection*, as will tend to strengthen their faith, *secure them against present want*, and afford them *the means of providing for their own subsistence.*’ For the vigorous prosecution of this object, a Committee of active and zealous laymen, under the presidency of ‘The Very Rev. Dr. Rabascal, V. G. B.,’ has been appointed at a general meeting of Romanists. And while donations to any extent will be received, the basis of the association has been so widely extended, that monthly subscribers of two annas (three-pence) become members. And in order still farther to stimulate zeal and liberality in this new crusade of propagandism, one of the most potent engines in the armory of idolatrous Rome has been brought to bear on the hopes and fears of its deluded votaries. ‘His Grace, the Archbishop,’ sent a special message to the meeting, to the effect that he would apply for, and obtain from ‘The Holy See,’ a *plenary indulgence* for those members of the association who would comply monthly with the following conditions, viz. :—

“ 1. That the members of the Catholic Native Convert Association faithfully confess their sins, with sincere repentance, to a priest approved of by the Vicar-Apostolic of Bengal, and willingly receive the holy communion, at the high mass, which will be offered up once a month, to invoke the blessing of Almighty God on the efforts of the association.

“ 2. That the members devoutly recite each day the prayers of St. Francis Xavier, for the conversion of infidels ; and that on the day of communion, they offer up prayers for the whole state of Christ’s Church, and especially for the conversion of this country.

“ 3. That they be in readiness of mind to promote, by all lawful means, the objects which the association has in view.

“ The *Bengal Catholic Herald* very naturally exults over the formation of this ‘ well organized society,’ as one whose labors promise to issue in bringing numbers of wanderers into ‘ the one fold of the one Shepherd ;’ that is, all heretics and heathens into the bosom of the Popish apostacy. High time, then, it is for the sons of light to be arraying themselves in the panoply of righteousness !”

Dr. Duff subjoins,—

“ Thus have I briefly stated the leading facts ; it were superfluous to dwell on the obvious inferences. In spite of all efforts to diffuse the pure light of the gospel, it would seem as if the shadows of night were fast closing in on the deluded nations. But let us not for a moment despond. Should the darkness go on increasing,—should another, and another of our great luminaries be extinguished or shrouded in the gathering gloom,—let us pray that we may be privileged, each one of us, to hold up his little taper to twinkle athwart the palpable obscurity ; and at the sight of each glimmering ray, let us lift up our hearts in the full assurance of hope that ‘ the morning cometh,’—a morning without a cloud,—the morning of the Sun of Righteousness.”

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MISSIONARY COLLEGE OF BASLE.

*By a Student.*

The Evangelical Missionary Society of Basle, which was established in 1815, in acknowledgment of the Lord’s merciful preservation of that city from the ravages of war, founded in 1816 an institution for the education of missionaries ; in the first instance, in aid of already established missions, but afterwards, when the Basle So-

ciety had obtained considerable influence and support, not only in Switzerland, Germany, and France, but in Russia and Sweden, its members resolved to establish missions of their own in Africa and India ; still continuing, however, to furnish from time to time preachers to the German colonists of Southern Russia and North America ;—the former with ulterior views towards the conversion of the Tartars, and the latter in the hope of planting the standard of the cross among the American aborigines.

The number of missionaries hitherto sent forth by the Basle Mission amounts to 200, of whom fifty-four have already passed from earth ; eighteen having returned home, are employed in their native country as preachers or pastors, and the remaining 128 either occupy stations in the missionary field, or are on the point of entering upon it ; twenty-one being placed over German congregations in Russia, fifteen in North America, thirty-four in various stations supported by the Basle Society in Africa and India, while the remaining fifty-eight labor for Christ under the auspices of other Missionary Societies, forty-nine being employed by that of the English Church. As the fundamental principle of the Society was, from the beginning, not to introduce among the heathen any of the particular forms of church government into which the Protestant world is divided, but simply to convey to them the gospel of Christ, it consequently abstained from pledging its pupils to any form of confession, although those who go out directly from it are ordained according to the prescribed formula of the United Evangelical Church. Hence there are constantly to be found amongst its missionaries natives of almost every division of the wide Germanic continent, and members of the various Protestant churches of Sweden, Denmark, and Russia. Yet it is deserving of note, that one half of the whole number has been gathered from the kingdom of Wirtemberg, that country so richly blessed by the general diffusion of vital Christianity !

An indispensable preliminary to the reception of a candidate into the Basle Missionary Institution is, the production of such testimonials from approved friends of the mission (chiefly clergymen), combined with a memoir of his previous life (drawn up by the youth himself), as shall convince the Examining Committee that he has truly become a partaker of divine grace, and that his desire to enter on the missionary career is not merely a fugitive ebullition of enthusiastic feeling, but proceeds from a real love to the cause and work of Christ.

Furthermore, it is ascertained whether his corporeal frame and intellectual qualifications are suited to the vocation.

The average number of students for a course of years past, has been forty-two, and the annual accession of pupils on probation, twelve; of which, however, the entire number very rarely remains, one cause or other operating to effect rejection. Until 1839, the course of study was fixed at four years, but from that period up to 1845, it has been extended to five years. In 1844, the Committee carried a long-cherished plan into execution, viz.,—the erection of a separate preparatory institution, by which the course of study for those who should pass through both institutions, would extend to six years, viz.,—two in the new preparatory school, and four in the institution itself.

The institution, which is situated in the city of Basle, is at present under the direction of the Rev. W. Hoffmann, to whom is not only committed the superintendence of the students, but the very extensive and burdensome secretaryship of the Society (to which is, in his case, superadded the duties of a Professor of Theology in the Basle University), a man in whom vital piety, deep and extensive erudition, large views of missionary enterprise, and an able application of the same, are united with an activity and persevering assiduity seldom to be met with. He is assisted by three masters (generally clergymen), two of whom reside in the institution, whilst, for individual branches, the assistance of masters in the city is engaged. The four years' institution course is appointed for the study of theology, besides which Professor Hoffmann delivers a course of lectures on geography, with an appropriate superaddition of geology, zoology, and botany.

At the expiration of four years, the students are appointed by the Committee either to supply vacancies at the Society's stations, or, with the consent of the students themselves, are transferred to England, in order to enter into the service of the Church Missionary Society. Those students who, having completed their course of study, are about to leave the institution, receive, on the Society's anniversary, the right hand of fellowship from the President of the Committee (one of the Basle clergy), in one of the churches of the city, and in presence of the assembled inmates of the mission house. This, however, is in no respect regarded as an ordination, which they receive apart. Those who enter into the English Church Missionary service receive Episcopal ordination in England.—*Continental Echo.*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Continued from p. 60.)

*Siam Mission.*—The mission last year embraced two departments, with two stations and ten missionaries and assistants. The members of the Chinese department had been authorized to remove to China. The Siamese department has also been reduced by disease and death. The mission report in their connexion one Siamese convert and three Chinese. Printing in 1844-5, pp. 2,462,600, making 9,599,868 pp. from the beginning. The mission has two presses, three founts of Siamese type, a foundry and bindery.

*China.*—Canton Mission.—One station, eight missionaries and assistants, and one native assistant. The members of Hongkong station removed to Canton in 1845. The Mission say of Canton,—

“The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred missionaries might labor successfully all their lives, and gather large and flourishing churches. They might labor long and die here, and never cross each other's track. What are a hundred pastors in a city like New York? What, then, in such a metropolis as this ought to be the number of laborers? The London Missionary Society considers this as one of their stations, as does also the American Baptist Board. But were each of these Societies to send ten laborers here, and seven others each an equal number, there still would be need of a like number from your Board. Ten is the least number we dare request. The field is so wide, there is no danger of there being too many. Besides, in neighboring towns and villages new and promising fields will ere long be opened.”

It is not the intention of the Committee to commence seminaries in China until their doubts are resolved whether pative preachers cannot be better obtained for the present, in some other way. Doct. Ball has a school of eleven boys, from ten to fourteen years of age, supported partly by private donations and partly by the sale of books in the printing office. He is assisted by a native teacher, who regards himself as a Christian.

The printing establishment has two presses, one fount of Chinese and three founts of English type, and are procuring

a set of Chinese matrices from Berlin, Prussia. Of the results of missionary labor the missionaries say:—

“Our first object has been, is, and shall be, to make known revealed truth, to ‘preach the gospel;’ this has been done to a great extent. Through your mission, hundreds of thousands of Chinese have been brought to a knowledge of some of the truths of God’s word. This knowledge has been communicated orally, and by means of books; and we are not to suppose that it will be without good results. Every week these efforts are giving wider extension to the truth, and causing it to be more fully comprehended. The audience at the hospital is large and attentive on the Sabbath; and every day in the week, in some way, hundreds hear the message of life.”

*Amoy Mission.*—One station and two missionaries. One of the missionaries has,

during the past year, returned to this country. The other, Mr. Pohlman, has been diligently pursuing his work. Two old men are regarded as hopeful converts, and were received to membership in April last.

*Borneo Mission.*—Two stations and four missionaries and assistants. This mission is specially designed for the benefit of the Dyaks.

Time has been gradually developing a formidable obstacle to the success of this mission, in the Malay influence. This is believed to be powerful, and it certainly is very extensive. Were it not for this, there is no perceivable reason why the Dyaks might not be as accessible to the gospel as the Karens have been, or the inhabitants of islands further south, or even the Polynesians.

## American Baptist Missionary Union.

### INTELLIGENCE FROM THE MISSIONS.

*China.*—Our readers are already apprized of the lamented death of Mrs. Devan, as communicated by Mr. Dean in his note of Oct. 21. The particulars of this sudden and deeply afflictive event are yet to be received.

Mr. Dean and companions arrived at Macao Oct. 5, 105 days from New York. On the 9th he proceeded to Canton, and thence to Hongkong on the 17th. The next day (Sabbath), he met the Tie Chiù church, accompanied by A-Bak. “The church and congregation have suffered from the want of supervision; but all things, thus far, appear as well as could have been expected.”

*Shawanoe Mission.*—The reports from the several stations lately received, are of a gratifying character. The schools have been well attended, and the churches gradually enlarged. During the year, the church at Stockbridge has received fifteen members by baptism, and the Ottawa

church twenty-nine, including six Putawatomies. Additions have also been made to the Shawanoe and Delaware churches. The Ottawa meeting-house has been erected, and will be completed on the opening of spring.

*Cherokees.*—Mr. Jones writes, Dec. 25, of “many quite interesting and encouraging meetings” enjoyed during the year, amidst the dangers and alarms that had prevailed in the Cherokee country.—“The difficulties in the Nation have at last been settled.”

### DONATIONS

*Received in January, 1847.*

#### Maine.

Bucksport, viz.—H. Darling 25,00; Moses G. Bush 5,00, 30,00  
Saco River Assoc., J. H. Gowen tr., viz—Saco, ch. and cong. 143,75; Alfred, ch. and cong. 8,82; Alfred Gore, do. do. 6,75; Waterborough, 1st ch. 7,00; Effingham, do. 8,17; Parsonfield, 1st ch. 11,13; Cornish, do. 20,83; Liming-

ton do. 7,25; Kennebunk and Lyman, do. 10,00; Mrs. M. J. Strong 1,00; a friend to missions 5,00, 229,90  
 Nobleborough, 2d ch. 17,62; do., Sab. school, for Mrs. Wade's school, 6,03, 23,65  
 Wiscasset, John Sylvester 5,00  
 Dexter, "a friend" 30,00  
 — 318,55

## New Hampshire.

Piermont, Mrs. Ruth Spencer 1,00

## Vermont.

Burlington 10,00  
 Hinesburgh 15,00  
 West Topsham, ch. 9,00  
 Fairhaven, Alanson Allen 4,00  
 Windsor, ch., three monthly concerts, 20,00  
 Cornwall, Mrs. Lemuel Peet 4,00  
 — 62,00

## Massachusetts.\*

Boston, "a friend to missions" 10,00  
 do., united mon. con. for January 83,15  
 do., Bowdoin Square ch., viz.—John Peak, for the life membership of his son, John H. Peak, 100,00; William Blake, towards the debt, 500,00; Mrs. Luther W. Nichols, for support of a native preacher under charge of Rev. Mr. Bul- lard, 25,00, 625,00  
 do., Federal St. ch., viz.— Mr. and Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bul- lard, 25,00; contents of the saving box of Hel- en M. and Charles Hen- ry Lincoln, for Chinese schools, 1,81, 26,81  
 do., South ch., for Rev. G. W. Bosworth's and Thos. Nickerson's life memberships, 200,00  
 do., Milton St. Sab. Sch. Miss. Soc., Irah Chase, Jr., tr., for educating a Burman child named Reuben N. Houghton, 25,00  
 do., Baldwin Place ch., viz.—in part of their an- nual colls. 1000,00; Sab. school 3 22, 1003,22  
 do., Union ch., a class in Sab. school, for the sup- port of Ko A-Bak, 1,38  
 do., Harvard St. ch., Lad- ies For. Miss. Soc., Mrs. C. S. Kendall tr., for support of a native Karen preacher, and for the life membership of Mrs. Martha Banvard, 100,00

do., Charles St. ch., Fem. For. Miss. Soc., Mrs. Sharp tr., (\$20 of which is from a lady of the ch., for support of an African child named R. W. Crocker,) 120,00  
 — 2194,56

Berkshire Assoc., George Mil- lard tr., viz.—Florida, Mrs. Free love Drury, (\$3 of which is for Burman Mission and \$3 for German Mission,) 6,00; Becket, ch. and cong. 25,29; do., N. Harris and wife 5,00; Sandisfield, ch. 3,05; Savoy, 1st ch. 14,24; Williamstown, Fem. Mite Soc. 8,93; Lan- esboro', ch. 12,50; Flatbrook, Canaan ch. 30,00; Egremont, ch., Fem. Mite Soc., 36,87; West Stockbridge, Mrs. Bet- sey Cady 5,00; do., Miss U. Cady 50c.; do., "a friend" 25c.; North Adams, ch., to constitute Rev. Horace T. Love and George Millard, of North Adams, life members of the A. B. M. Union, 200,00, 347,63  
 South Reading, ch., mon. con. for Jan., 18,81; do., Miss E. Wetherby 5,00, 23,81  
 Lynn, ch., Sab. school, Henry Haddock tr., for the education of a heathen child under the direction of Rev. E. B. Bul- lard, Maulmain, 25,00; Jona- than Bacheller 500,00, 525,00  
 Chelmsford, ch., mon. con., 10,25  
 Randolph, ch. and soc. 7,75; do., mon. con. 10,59, 18 34  
 Westfield, ch., mon. con., 8,00  
 Charlestown, Miss. Soc. of the 1st ch. and cong., Joseph Goodnow tr., for the life mem- berships of Joseph Carter and S. P. Hill, (\$100 of which is for the support of Miss Emily S. Waldo,) 200,00  
 Sturbridge Assoc., L. Barrett tr., Three Rivers, ch. 5,00  
 Dunstable, Jonas Taylor 3,00  
 Heath, Sullivan Tait 1,00; do., Mrs. Sarah M. Brown 1,00, 2,00  
 Newton, Soc. of Miss. Inquiry, J. W. Capen tr., 5,50  
 do., Upper Falls, ch. 3,78  
 South Abington, J. Sproul 6,00  
 West Dedham, ch. 64,28; Miss Betsey Baker, towards the support of Miss Waldo, 5,00, 69,28  
 Fall River, "Meh Shwayee Soc." of the Sab. school of the 1st church, 35,00  
 New Bedford, 1st ch., mon. con., for Nathaniel Nelson's life membership, 100,00  
 Wenham, ch., mon. cons. to Jan- uary, 1847, 33,71  
 Beverly, 1st ch. 40,00  
 Chelsea, ch., for Rev. J. W. Olm- stead's life membership, 100,00  
 — 3730,86

## Rhode Island.

Newport, 1st ch., Mrs. Mary Remington, for the Assam Mission, 3,00; Miss Bishop

\* The \$213.50 credited in the Feb. No. of the Mag. to the Cambridgeport ch., should have been credited to the ch. in Old Cam- bridge.

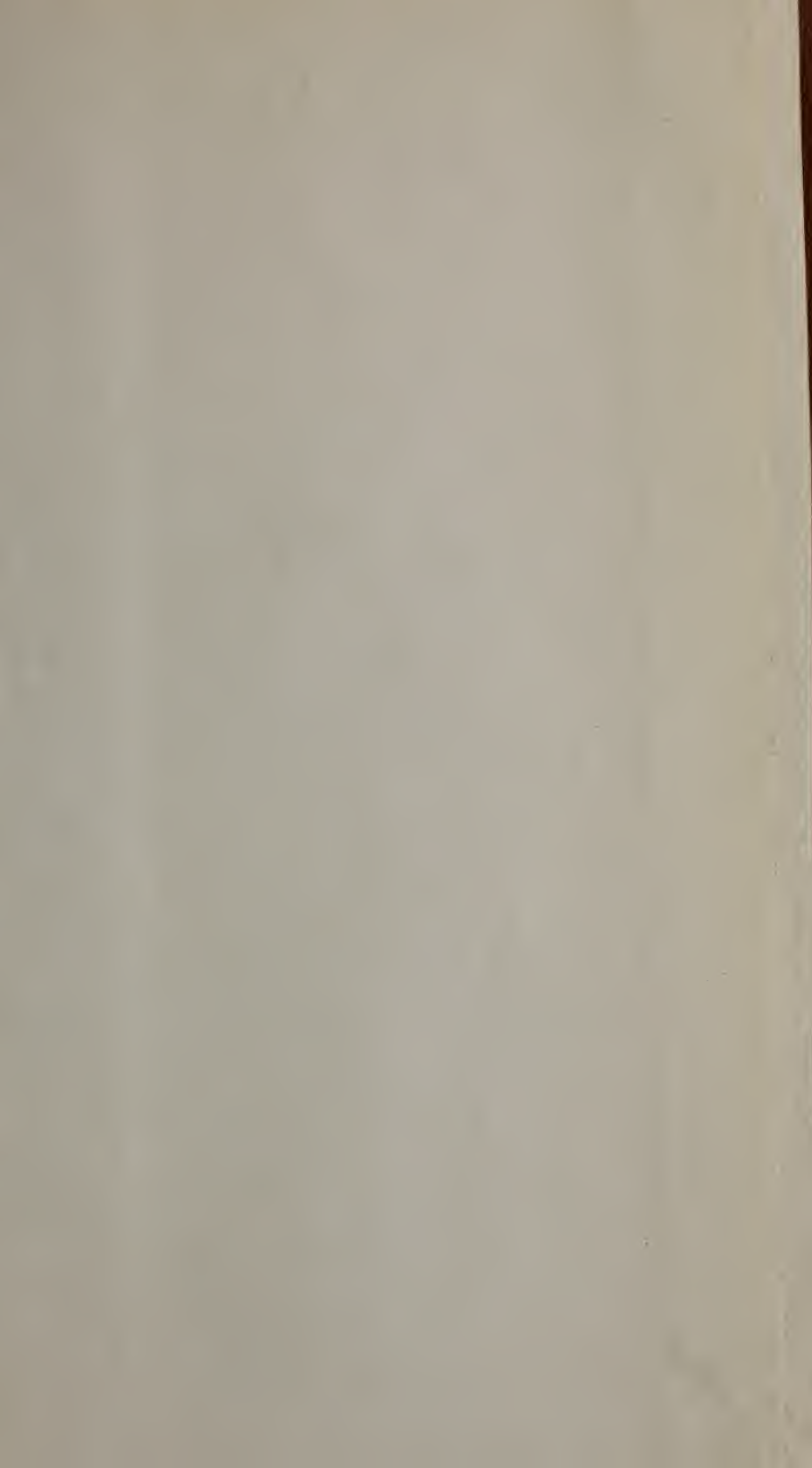
|                                                                                                                                                                                                                                                                                             |        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| 3,00; do., 2d ch., female prayer meeting, for China Mission, 3,50,                                                                                                                                                                                                                          | 9,50   |
| Providence, "The dying bequest of little George, an inmate of the Colored Orphan Asylum," for the support of Mr. Jones, of Siam,                                                                                                                                                            | 1,02   |
| Rhode Island State Convention, V. J. Bates tr., viz.—Providence. 3d ch., A. G. Stilwell, for the life membership of Simeon Barker, 100,26; do., do. 22,09; do., do. Fem. For. Miss. Soc. 100,00; for the life membership of Rev. T. C. Jameson, and for the support of Mrs. Wade, at Tavoy, | 222,35 |
| do., 1st ch., mon. con. for January, including \$50 by Robert Brown, for Mr. Brown's life membership, 101,48; do., do. Fem. For. Miss. Soc., Mrs. Sarah Bolles tr., annual collection, for two life memberships to be named, 226,91,                                                        | 328,39 |
| Slatersville, "friends"                                                                                                                                                                                                                                                                     | 42,00  |
|                                                                                                                                                                                                                                                                                             | 592,74 |
|                                                                                                                                                                                                                                                                                             | 603,26 |
| Connecticut.                                                                                                                                                                                                                                                                                |        |
| Connecticut State Convention, W. Griswold tr., of which \$100 is from Mrs. Deborah Caldwell, of Tariffville, for the life membership of Rev. Asahel Chapin,                                                                                                                                 | 400,00 |
| Norwich, Ethan Allen, for his own and the life membership of his wife, Mrs. Sarah E. Allen,                                                                                                                                                                                                 | 207,00 |
| Rev. O. Tracy, for supply of pulpits,                                                                                                                                                                                                                                                       | 21,75  |
| per Rev. O. Tracy, agent of the Board,                                                                                                                                                                                                                                                      | 623,75 |
| New York.                                                                                                                                                                                                                                                                                   |        |
| Madison, Wm. Coolidge                                                                                                                                                                                                                                                                       | 5,50   |
| Troy, an annual offering, for the support of a native Sho Karen preacher under the care of Mr. Bullard, by "Ludh,"                                                                                                                                                                          | 50,00  |
| Willseyville, (Tioga Co.)                                                                                                                                                                                                                                                                   | 1,00   |
| Whitehall, "a friend"                                                                                                                                                                                                                                                                       | 5,00   |
| New York city, Infant class in Sab. school, No. 6,                                                                                                                                                                                                                                          | 16,00  |
| do. do. do., Lawrens St. ch.                                                                                                                                                                                                                                                                | 32,14  |
| Port Richmond, ch., viz.—Rev. Samuel White 10,00; Mrs. Anna Griffin 10,00,                                                                                                                                                                                                                  | 20,00  |
| Monroe Assoc., Wm. N. Sage tr., for the life membership of Rev. Jonas Woodward, of Penfield, N. Y.,                                                                                                                                                                                         | 100,00 |
| Champlain Convention, Wm. J. Cutting tr., viz.—for the life memberships of Rev. C. R. Nichols, of Keesville, and Rev. H. B. Dodge, of Plattsburg, N. Y.,                                                                                                                                    | 200,00 |
| Walnut Hill, Geo. F. Curwen                                                                                                                                                                                                                                                                 | 5,00   |
|                                                                                                                                                                                                                                                                                             | 434,64 |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |              |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| New Jersey.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |              |
| New Jersey State Convention, P. P. Runyon tr., viz.—Salem, ch. 15,77; Pemberton, ch. 29,11; Upper Freehold, ch. 16,72; Mount Holly, Fem. Miss. Soc. 11,00; do., Sab. school 14,00; Trenton and Lambert, ch. 25,58; do. do., Juv. Miss. Soc. 11,40; Haddonfield, ch. 34,37; Bordentown, ch. 16,00; Middleton, 1st ch. 49,35; do., 2d ch. 18,00; Perth Amboy, ch. 9,00; Somerville, ch. 4,18; Shrewsbury, ch. 10,00; Hightstown, ch. 64,75; Flemington, Sabbath school 4,25; Freehold, ch. 19,66; Washington and Herbertsville, ch. 3,00; Woodstown, ch. 6,84; Pittsgrove, ch. 16,75; Canton, ch. 12,50; Weart's Corner, ch. 3,62; George's Road, ch. 5,00; Pen's Neck 17,20; Sandy Ridge, ch. 7,75; do., Fem. Miss. Soc. 5,12; Keyport, ch. 5,00; Nottingham Square, ch. 13,00; Wm. Mawl 3,00; Col. at New Jersey State Convention 17,43; Bridgetown, ch. 20,00; Burlington, ch., mon. con., 14,03; do., special col. 11,00; do., Infant Sab. school 5,01; do., Sab. school 17,82; do., Youth's Benevolent Soc. 12,25; do., Sewing Soc. 11,12; Mount Holly, ch. 10,00, | 570,58       |
| Newark, 1st ch., Ladies Miss. Soc.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 33,70        |
| Desmoines Assoc., Rev. Daniel Jewett tr.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 1,00         |
| Mount Pleasant, ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 2,00         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 607,28       |
| Maryland.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              |
| Baltimore, Rev. Franklin Wilson, for the German Mission,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 100,00       |
| South Carolina.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |              |
| Bennettsville, N. B. Thomas                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 6,00         |
| Ohio.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |              |
| Granville, (Licking Co.,) ch., mon. con., S. Spelman tr.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 39,00        |
| Tennessee.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |              |
| Lebanon, ch., mon. con.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 5,00         |
| Michigan.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              |
| Michigan State Convention, R. C. Smith tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 495,55       |
| England.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |              |
| Liverpool, "a few friends connected with the Myrtle St. Bap. chapel," 34,41; do., "a gentleman" 9,68; per Rev. S. M. Osgood,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 44,09        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 8705,98      |
| Total from April 1 to Jan. 31,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | \$70,245,61. |
| R. E. EDDY, Treasurer.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |              |







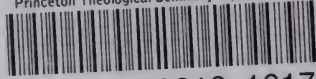


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